# THE QUR'ÂN:

ARABIC TEXT AND ENGLISH TRANSLATION: ARRANGED CHRONOLOGICALLY: WITH AN ABSTRACT

By MIRZA ABU'L-FADL

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# THE QUR'ÂN

## PART I.—REVEALED AT MAKKAH.

*(Continued.)*

سورة المؤمن

بسم الله الرحمن الرحيم

[١] حم تنزيل الكتب من الله العزيز العليم [٢] غافر الذنب

وقابل التوب شديد العقاب ذي الطول [٣] لا اله الا هو

## 78. THE FAITHFUL.

(SU'RAH XL.)

*In the Name of God, the Merciful, the Compassionate.*

1 *H. M.* The revelation of the Book is from God, the Mighty, the Knowing,

2 Forgiver of sin, and accepter of repentance, severe at punishing, full of forbearance.

3 No God is there but He—to Him is the resort.

اليه المصير [٤] مايجادل فى ايت الله الا الذين كفروا فلا يغررك

تقلبهم فى البلاد [٥] كذبت قبلهم قوم نوح والاحزاب

من بعدهم وهمت كل امة برسولهم ليأخذوه وجادلوا

بالباطل ليدحضوا به الحق فأخذتهم فكيف كان عقاب

[٦] وكذلك حقت كلمت ربك على الذين كفروا انهم اصحب

4 None dispute about the signs of God except those who disbelieve; so let not their dealing in the land deceive thee.

5 The people of Noah before them called it a lie, and the confederates after them; and every people schemed against their apostle to catch him, and disputed with vain words that they might rebut thereby the truth; so I caught them up, and how was the chastisement?

6 And thus came true the word of thy Lord against those who disbelieved—that they are the fellows of the Fire.

النار [٧] الذين يحملون العرش ومن حوله يسبحون بحمد
ربهم ويؤمنون به ويستغفرون للذين امنوا
ربنا وسعت كل شيء رحمة وعلما فاغفر
للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم
[٨] ربنا وادخلهم جنت عدن التي وعدتهم ومن صلح من
ابائهم وازواجهم وذريتهم انك انت العزيز الحكيم

7 Those who bear the Throne, and those around it, celebrate the praise of their Lord and believe in Him and ask pardon for those who believe : Our Lord, Thou embracest all things in mercy and knowledge; so pardon those who turn and follow Thy way, and keep them from the torment of the Fierce Fire;

8 And, our Lord, make them enter into the Gardens of Eden which Thou hast promised to them and to those who do good, of their fathers and their wives and their offspring; verily Thou, Thou art the Mighty, the Wise;

[٩] وَقِهِمُ السَّيِّئَاتِ ۚ وَمَن تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَ
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [١٠] إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ
اللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ
[١١] قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا
بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ [١٢] ذَٰلِكُم بِأَنَّهُ إِذَا دُعِيَ اللَّهُ

9 And keep them from evil, and he whom Thou keepest from evil on that Day, on him surely hast Thou had mercy, and that—is the great bliss.

10 Verily, those who disbelieve shall be called out,—Surely the hatred of God is greater than your hatred of yourselves since ye were called to the faith and would not believe.

11 They shall say, Our Lord, Thou hast killed us twice, and Thou hast quickened us twice, and we do confess our sins: is there then a way to escape?

12 That is for that when one God was proclaimed,

وحده كفرتم وان يشرك به تؤمنوا فالحكم لله العلي الكبير

[١٣] هو الذي يريكم ايته وينزل لكم من السماء رزقا وما

يتذكر الا من ينيب [١٤] فادعوا الله مخلصين له الدين ولو

كره الكفرون [١٥] رفيع الدرجات ذو العرش يلقي الروح من

امره على من يشاء من عباده لينذر يوم التلاق [١٦] يوم

ye did disbelieve, and if anything was joined to Him ye did believe; so judgment is of God, the High, the Great.

13 He it is who shows you His signs, and sends down to you from heaven provision; but none minds except him who turns.

14 So call on God, being sincere to him in religion, although averse the ungodly be.

15 Exalted of degrees, He of the Throne! He throws the Spirit by His bidding upon whom He pleases of His servants to warn of the Day of Meeting.

16 The Day they shall come forth, there shall not

هم بارزون ج لا يخفى على الله منهم شيء لمن الملك اليوم لله
الواحد القهار [١٧] اليوم تجزى كل نفس بما كسبت لا ظلم
اليوم ان الله سريع الحساب [١٨] وانذرهم يوم الازفة
اذ القلوب لدى الحناجر كاظمين [١٩] ما للظلمين من حميم
ولا شفيع يطاع [٢٠] يعلم خائنة الاعين وما تخفى الصدور

be hidden from God anything concerning them. Whose is the kingdom on that Day? Of God, the One, the Conqueror.

17 To-day shall every soul be rewarded for what it has earned; no wrong to-day; verily, God is swift to reckon.

18 And warn them of the approaching Day when hearts shall rise up to throats choking.

19 There is not for the wrong-doers a friend, nor an intercessor who shall prevail.

20 He knows the deceitful of eye, and what breasts do hide.

[٢١] والله يقضي بالحق والذين يدعون من دونه لا يقضون
بشيء ان الله هو السميع البصير [٢٢] اولم يسيروا في
الارض فينظروا كيف كان عاقبة الذين كانوا من قبلهم كانوا
هم اشد منهم قوة واثارا في الارض فاخذهم الله بذنوبهم
وما كان لهم من الله من واق [٢٣] ذلك بانهم كانت تاتيهم

21 And God decides with truth, but those they call on beside Him do not decide at all; verily, God, He is the Hearer, the Seer.

22 Have they not journeyed in the earth and seen what was the end of those who were before them? They were mightier than them in strength and in footprints on the earth, but God caught them up in their sins, and they had none to keep them from God.

23 That was for that there had come to them their

رسلهم بالبينت فكفروا فاخذهم الله انه قوى شديد العقاب

[٢٣] ولقد ارسلنا موسى بايتنا وسلطن مبين [٢٤] الى فرعون

وهامن وقارون فقالوا ساحر كذاب [٢٥] فلما جاءهم بالحق

من عندنا قالوا اقتلوا ابناء الذين امنوا معه

واستحيوا نساءهم وما كيد الكفرين الا في ضلل

apostles with evidences, and they had disbelieved; so God caught them up; verily, He is strong, severe at chastising.

24 And We certainly sent Moses with Our signs and a plain authority

25 To Pharaoh and Hâmân and Korah, but they said, Sorcerer, liar!

26 And when he came to them with truth from Us, they said, Slay the sons of those who believe with him, and let their women live; but the plot of the ungodly was only in error.

[٢٧] وقال فرعون ذروني اقتل موسى وليدع ربه اني
اخاف ان يبدل دينكم او ان يظهر في الارض الفساد [٢٨] وقال
موسى اني عذت بربي وربكم من كل متكبر لا يؤمن
بيوم الحساب [٢٩] وقال رجل مؤمن من ال فرعون يكتم ايمانه
اتقتلون رجلا ان يقول ربي الله وقد جاءكم بالبينت من

27 And Pharaoh said, Let me alone to kill Moses, and let him call upon his Lord; verily, I fear lest he change your religion or cause disorder to appear in the land.

28 And Moses said, I betake me to my Lord and to your Lord from every proud person who believes not in the Day of Reckoning.

29 And a man, a believer of the family of Pharaoh who concealed his faith, said, Will ye kill a man for that he says, My Lord is God,—and he has certainly come to you with evidences

ربكم وان يك كاذبا فعليه كذبه وان يك صادقا يصبكم بعض
الذي يعدكم ان الله لا يهدي من هو مسرف كذاب [٣٠] يقوم
لكم الملك اليوم ظاهرين في الارض فمن ينصرنا من بأس الله
ان جاءنا قال فرعون ما اريكم الا ما ارى وما اهديكم الا
سبيل الرشاد [٣١] وقال الذي امن يقوم اني اخاف عليكم

from your Lord? and if he be a liar, then on him is his lie, and if he be truthful, there will befall you something of what he threatens you; verily, God guides not him who is a transgressor, liar.

30 O people, yours is the kingdom to-day, eminent in the land, but who will help us against the violence of God if it come upon us? Pharaoh said, I only show you what I see, and I guide you only to the right way.

31 And he who believed said, O people, verily, I fear for you the like of the day of the

مِثْلَ يَوْمِ الْأَحْزَابِ [٣٢] مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ [٣٣] وَيَا قَوْمِ
إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ [٣٤] يَوْمَ تُوَلُّونَ مُدْبِرِينَ
مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ [٣٥] وَلَقَدْ
جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَ

confederates;

32 The like of the wont of the people of Noah and 'Ád and *Th*amûd,

33 And those who were after them; and God desires not wrong to His servants.

34 And O people, verily I fear for you the Day of crying out—

35 The Day ye shall turn fleeing;—There is not for you against God a protector, and he whom God leads astray, for him is no guide.

36 And already there came to you Joseph before with evidences, but ye ceased not to be in

كم به حتى اذا هلك قلتم لن يبعث الله من بعده رسولا
كذلك يضل الله من هو مسرف مرتاب [٣٧] الذين يجادلون
في ايت الله بغير سلطن اتهم كبر مقتا عند الله وعند الذين
امنوا كذلك يطبع الله على كل قلب متكبر جبار [٣٨] وقال
فرعون يهمن ابن لي صرحا لعلي ابلغ الاسباب [٣٩] اسباب

doubt as to what he came to you with, until when he died ye said, God will not raise up after him an apostle. Thus God leads astray him who is a transgressor, doubter.

37 Those who dispute about the signs of God without authority having come to them, are in great abomination with God and with those who believe. Thus God seals up every proud, arrogant heart.

38 And Pharaoh said, O Hâmân, build for me a tower that I may reach the avenues,

39 The avenues of the heavens, and may view

السموت فاطلع الى اله موسى وانى لاظنه كاذبا [٣٠] وكذلك زين
لفرعون سوء عمله وصد عن السبيل وما كيد فرعون الا
فى تباب [٣١] وقال الذى امن يقوم اتبعون اهدكم سبيل
الرشاد [٣٢] يقوم انما هذه الحيوة الدنيا متاع وان
الاخرة هى دار القرار [٣٣] من عمل سيئة فلا يجزى الا مثلها

the God of Moses, and verily, I think him a liar.

40 And thus was made fair-seeming to Pharaoh the evil of his doings, and he was turned from the way; and the plot of Pharaoh was only in ruin.

41 And he who believed said, O people, follow me, I will guide you to the right way;

42 O people, verily this life of the world is but a provision, and verily the Hereafter—that is the Abode ever-lasting.

43 Whoso does evil, he shall only be rewarded

وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ
[٤٤] وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ
[٤٥] تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَ
أَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ [٤٦] لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ

with its like, and whoso does good, of men or women, and is a believer,—these shall enter the Garden: they shall be provided therein without count.

44 And O people, what is in me that I call you to salvation while ye call me to the Fire?

45 Ye call me to disbelieve in God and to join with Him what I have no knowledge of, and I call you to the Mighty, the Forgiving;

46 No doubt that what ye call me to is not to be

لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ

وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ [٤٧] فَسَتَذْكُرُونَ مَا أَقُولُ

لَكُمْ وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ ۚ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

[٤٨] فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ۖ وَحَاقَ بِآلِ فِرْعَوْنَ

سُوءُ الْعَذَابِ ۖ [٤٩] النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ

called on in this world, nor in the Hereafter, and that our return is to God, and that the transgressors—they are the fellows of the Fire.

47 Then shall ye remember what I say to you; and I commit my affair to God; verily, God beholds His servants.

48 So God kept him from the evils which they plotted, and there encompassed the people of Pharaoh the evil torment—

49 The Fire to which they shall be exposed morn-

ويوم تقوم الساعة ادخلوا ال فرعون اشد العذاب

[٥٠] واذ يتحاجون في النار فيقول الضعفوا للذين استكبروا

انا كنا لكم تبعا فهل انتم مغنون عنا نصيبا من النار

[٥١] قال الذين استكبروا انا كل فيها ان الله قد حكم

بين العباد [٥٢] وقال الذين في النار لخزنة جهنم ادعوا ربكم

ing and evening; and the Day the Hour shall come—Enter, people of Pharaoh, into the severest torment.

50 And when they shall dispute in the Fire, and the weak shall say to those who were puffed up with pride, Verily we were your followers, so will ye avail us against a portion of the Fire?

51 And those who were proud shall say, Verily, we are all in it; verily, God has now judged between His servants.

52 And those in the Fire shall say to the keepers of Hell, Call upon your Lord that

يخفف عنا يوما من العذاب [٥٣] قالوا أولم تك تأتيكم
رسلكم بالبينت قالوا بلى قالوا فادعوا وما دعوا
الكفرين إلا في ضلل [٥٤] إنا لننصر رسلنا والذين
امنوا في الحيوة الدنيا ويوم يقوم الأشهاد [٥٥] يوم
لا ينفع الظلمين معذرتهم ولهم اللعنة ولهم سوء الدار

He may remit us one day from the torment.

53 They shall say, Did not there come to you your apostles with evidences? they shall say, Yea. They shall say, Then call; but the call of the ungodly is only in error.

54 Verily, We will certainly help Our apostles and those who believe, in the life of this world and on the Day when there shall stand up the witnesses—

55 The Day their excuse shall not profit the wrong-doers, and for them shall be the curse and for them the evil abode.

[٥٦] ولقد اتينا موسى الهدى واورثنا بني اسراءيل
الكتب هدى وذكرى لاولي الالباب [٥٧] فاصبر ان
وعد الله حق واستغفر لذنبك وسبح بحمد ربك بالعشي
والابكار [٥٨] ان الذين يجادلون في ايت الله بغير سلطن
اتهم ان في صدورهم الا كبر ما هم ببالغيه فاستعذ

56 And already gave We to Moses the guidance, and We made the Children of Israel to inherit the Book—a guide and reminder to those who have hearts.

57 So be thou patient; verily, the promise of God is true; and ask pardon for thy sins and celebrate the praise of thy Lord at even and at day-break.

58 Verily, those who dispute about the signs of God without authority having come to them, there is nothing in their breasts but pride: they shall not attain it; so seek thou refuge

بالله انه هو السميع البصير [٥٩] لخلق السموت والارض
اكبر من خلق الناس ولكن اكثر الناس لا يعلمون
[٦٠] وما يستوى الاعمى والبصير والذين امنوا وعملوا
الصلحت ولا المسىء قليلا ما تتذكرون
[٦١] ان الساعة لاتية لا ريب فيها ولكن اكثر الناس لا

in God; verily, He—He is the Hearer, the Seer.

59 Surely the creation of the heavens and the earth is greater than the creation of man; but most men do not know.

60 Nor are the blind and the seeing equal, nor those who believe and do good works, and the evil—doer; little do ye consider!

61 Verily, the Hour will surely come: there is no doubt in it; but most men do not believe.

يؤمنون [٦٢] وقال ربكم ادعوني استجب لكم ان الذين
يستكبرون عن عبادتي سيدخلون جهنم داخرين [٦٣] الله
الذي جعل لكم الليل لتسكنوا فيه والنهار مبصرا ان الله
لذو فضل على الناس ولكن اكثر الناس لا يشكرون [٦٤] ذلكم الله
ربكم خالق كل شيء لا اله الا هو فانى تؤفكون [٦٥] كذلك

62 And your Lord says, Call upon Me,—I will answer you; verily those who are disdainful of My service shall presently enter into Hell in disgrace.

63 God it is who made for you the night to rest therein and the day to show forth; verily, God is surely full of grace to men, but most men are not thankful.

64 That is God your Lord, Creator of all things; no God is there but He; then how are ye turned away?

65 Thus are they turned aside who the signs of

يؤفك الذين كانوا بايت الله يجحدون ٦٦ الله الذي جعل
لكم الارض قرارا والسماء بناء وصوركم فاحسن صوركم و
رزقكم من الطيبت ذلكم الله ربكم فتبرك الله رب
العلمين ٦٧ هو الحي لا اله الا هو فادعوه مخلصين له الدين
الحمد لله رب العلمين ٦٨ قل اني نهيت ان اعبد الذين تدعون

God deny.

66 God it is who made for you the earth as a resting-place, and the heaven for a ceiling, and has formed you and made excellent your forms, and has provided you with good things;—that is God your Lord; so blessed be God, the Lord of the worlds!

67 He is the Living; no God is there but He! so call upon Him, being sincere to Him in religion; praise to God, Lord of the worlds!

68 Say thou, Verily, I am forbidden to serve

من دون الله لما جاءني البينت من ربي وامرت ان اسلم لرب
العلمين [٦٩] هو الذي خلقكم من تراب ثم من نطفة ثم من
علقة ثم يخرجكم طفلا ثم لتبلغوا اشدكم ثم لتكونوا شيوخا ج
ومنكم من يتوفى من قبل ولتبلغوا اجلا مسمى ولعلكم
تعقلون [٧٠] هو الذي يحيي ويميت ج فاذا قضى امرا فانما

those ye call on beside God, since there have come to me evidences from my Lord, and I am commanded to accept Islâm before the Lord of the worlds.

69 He it is who has created you of dust, then of sperm, then of thick blood, then brings you a babe, then lets He reach your strength, then ye become old men,—and of you are some who are taken away before,—that ye may reach an appointed term, and that ye may have sense.

70 He it is who quickens and kills, and when He

يقول له كن فيكون [٧١] ألم تر الى الذين يجادلون في
ايت الله انى يصرفون [٧٢] الذين كذبوا بالكتب وبما
ارسلنا به رسلنا فسوف يعلمون [٧٣] اذ الاغلل
في اعناقهم والسلسل يسحبون في الحميم ثم في النار
يسجرون [٧٤] ثم قيل لهم اين ما كنتم تشركون من

ordains an affair, He only says to it, Be, and it Is.

71 Hast thou not seen those who dispute about the signs of God, how they are turned aside?

72 Those who call the Book a lie, and what We have sent Our apostles with, shall presently know

73 When the collars shall be on their necks, and the chains dragging them into hot water—then in the Fire shall they be burned.

74 Then shall it be said to them, Where are what ye joined with God? they shall say, They

دون الله قالوا ضلوا عنا بل لم نكن ندعوا من قبل شيئا كذلك
يضل الله الكفرين [٧٥] ذلكم بما كنتم تفرحون في الارض
بغير الحق وبما كنتم تمرحون [٧٦] ادخلوا ابواب جهنم
خلدين فيها فبئس مثوى المتكبرين [٧٧] فاصبر ان وعد الله
حق فاما نرينك بعض الذي نعدهم او نتوفينك فالينا يرجعون

have strayed away from us; nay, we called not heretofore upon anything;—thus God leads astray the ungodly.

75 That is for that ye exulted in the land without right and for that ye were insolent.

76 Enter ye the gates of Hell, for ever to be therein; and evil the resort of the proud!

77 So be thou patient; verily, the promise of God is true; and whether We show thee some of what We have promised them, or whether We take thee away—to Us shall they be returned.

[٧٨] ولقد أرسلنا رسلا من قبلك منهم من قصصنا عليك و
منهم من لم نقصص عليك وما كان لرسول أن يأتي بآية إلا
بإذن الله فإذا جاء أمر الله قضي بالحق وخسر هنالك المبطلون
[٧٩] الله الذي جعل لكم الأنعام لتركبوا منها ومنها تأكلون
[٨٠] ولكم فيها منافع ولتبلغوا عليها حاجة في صدوركم وعليها

78 And already have We sent apostles before thee: of them are some of whom We have told thee, and of them are some of whom We have not told thee; and it was not for an apostle that he should come with a sign unless by the permission of God; and when there came the command of God it was decided with truth, and lost were those given to vanity there.

79 God it is who has made for you cattle that ye may ride on some of them, and of them ye eat,

80 And for you therein are advantages, and that ye may attain thereon a want in your breasts,

وعلى الفلك تحملون [٨١] ويريكم آيته فأي آيات الله تنكرون

[٨٢] أفلم يسيروا في الأرض فينظروا كيف كان عاقبة الذين

من قبلهم كانوا أكثر منهم وأشد قوة وآثارا في الأرض فما

أغنى عنهم ما كانوا يكسبون [٨٣] فلما جاءتهم رسلهم

بالبينات فرحوا بما عندهم من العلم وحاق بهم ما كانوا به

and upon them and upon ships are ye borne.

81 And He shows you His signs; so which of the signs of God will ye deny?

82 Have they not then journeyed in the earth, and seen what was the end of those who were before them? They were more numerous than them, and stronger in might and in footprint on the earth, but there availed them not what they did earn.

83 So when there came to them their apostles with evidences they rejoiced in what they had of knowledge, and there encompassed

يستهزءون [٨٤] فلما رأوا بأسنا قالوا آمنا بالله وحده
وكفرنا بما كنا به مشركين [٨٥] فلم يك ينفعهم إيمانهم لما
رأوا بأسنا سنت الله التي قد خلت في عباده وخسر هنالك
الكافرون ۝

them what they did laugh at.

84 So when they saw Our violence, they said, We believe in the One God, and we disbelieve in what with Him we did join.

85 And there profited them not their faith when they saw Our violence;—the course of God which has passed with his servants; and lost were the ungodly there

سورة القصص

بسم الله الرحمن الرحيم

[١] طسم ۝ تلك ايت الكتب المبين [٢] نتلوا عليك
من نبا موسى وفرعون بالحق لقوم يؤمنون [٣] ان فرعون

## 79. THE STORY.

(SU'RAH XXVIII.)

*In the Name of God, the Merciful, the Compassionate.*

1 *T.* S. M. These are the signs of the plain Book.

2 We recite to thee from the history of Moses and Pharaoh in truth, for a people who believe.

3 Verily, Pharaoh lifted himself up in the earth,

علا في الارض وجعل اهلها شيعا يستضعف طائفة منهم
يذبح ابناءهم ويستحيي نساءهم انه كان من المفسدين
[٤] ونريد ان نمن على الذين استضعفوا في الارض ونجعلهم
ائمة ونجعلهم الوارثين [٥] ونمكن لهم في الارض
ونري فرعون وهامن وجنودهما منهم ما كانوا يحذرون

and made the people thereof divided; he weakened one party of them—slaughtering their sons and letting their women live; verily, he was of the evil-doers.

4 And We desired that We should be gracious to those who were weakened in the earth, and to make them exemplars, and to make them the heirs,

5 And to establish for them in the earth, and to show Pharaoh and Hâmân and their hosts through them what they feared.

[٦] وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ
فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَ
جَاعِلُوهُ مِنَ الْمُرْسَلِينَ [٧] فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ
لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ
[٨] وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِي وَلَكَ ۖ لَا تَقْتُلُوهُ ۖ

6. And We inspired the mother of Moses, Suckle him, and when thou art afraid for him, then throw him into the river, and fear not, nor grieve; verily, We will restore him to thee, and make him one of the apostles.

7 And there picked him up the family of Pharaoh that he might be for them an enemy and a grief; verily, Pharaoh and Hámán and their hosts were at fault.

8 And the wife of Pharaoh said, Joy of the eye for me and for thee! kill him not; maybe he

عسى ان ينفعنا او نتخذه ولدا وهم لا يشعرون [٩] واصبح
فؤاد ام موسى فرغا ان كادت لتبدى به لولا ان ربطنا
على قلبها لتكون من المؤمنين [١٠] وقالت لاخته قصيه
فبصرت به عن جنب وهم لا يشعرون [١١] وحرمنا عليه
المراضع من قبل فقالت هل ادلكم على اهل بيت يكفلونه

will profit us, or we may take him for a son; —and they did not perceive.

9 And the heart of the mother of Moses became blank; she had well-nigh disclosed him if We had not girt up her heart that she might be of the faithful.

10 And she said to his sister, Follow him up; and she watched him from afar, and they did not perceive.

11 And We had made unlawful for him the nurses heretofore; and she said, Shall I guide you to the people of a house who will nurse him for

لَكُمْ وَهُمْ لَهُ نَاصِحُونَ [١٢] فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
[١٣] وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ [١٤] وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۚ

you and take care of him ?

12 So WE restored him to his mother that her eye might be cheered and she grieve not, and that she might know that the promise of God is true, but most of them do not know.

13 And when he reached his age of strength and was settled, WE gave him judgment and knowledge ; and thus WE reward those who do good.

14 And he entered the city at the time of neglect on the part of its people, and found therein two men fighting, the one of his party, and

فاستغاثه الذي من شيعته على الذي من عدوه فوكزه موسى

فقضى عليه قال هذا من عمل الشيطان انه عدو مضل مبين

[١٥] قال رب اني ظلمت نفسي فاغفر لي فغفر له انه

هو الغفور الرحيم [١٦] قال رب بما انعمت علي فلن اكون

ظهيرا للمجرمين [١٧] فاصبح في المدينة خائفا يترقب

the other of his enemies. And he who was of his party sought his help against him who was of his enemies, and Moses smote him with his fist and finished him. He said, This is of the work of the devil; verily, he is an enemy, an open seducer.

15 He said, Lord, verily, I have wronged myself, so pardon me. And He pardoned him; verily, He—He is the Pardoner, the Compassionate.

16 He said, Lord, for that Thou hast been gracious to me, I will never back up the criminal.

17 And on the morrow he was afraid in the city,

فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى

إِنَّكَ لَغَوِيٌّ مُبِينٌ [١٨] فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ

لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا

بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ

تَكُونَ مِنَ الْمُصْلِحِينَ [١٩] وَجَاءَ رَجُلٌ مِنْ أَقْصَا

watchful. And lo! he who had sought his help the day before cried out to him. Moses said to him, Verily, thou art obviously quarrelsome.

18 And when he desired that he should seize him who was the enemy to them both, he said, O Moses, dost thou desire to kill me like as thou didst kill a soul yesterday? Thou dost only desire to be a tyrant in the land, and thou dost not desire to be of those who make peace.

19 And there came a man from the remote city

المدينة يسعى قال يموسى ان الملا يأتمرون بك ليقتلوك

فاخرج اني لك من الناصحين [٢٠] فخرج منها خائفا يترقب

قال رب نجني من القوم الظلمين [٢١] ولما توجه

تلقاء مدين قال عسى ربي ان يهديني سواء السبيل

[٢٢] ولما ورد ماء مدين وجد عليه امة من الناس يسقون

running. He said, O Moses, verily, the chiefs are deliberating concerning thee to kill thee; so go forth, verily, I am to you an adviser.

20 So forth he went from it, afraid, watchful. He said, Lord, save me from the wrong-doing people.

21 And when he turned his face in the direction of Midian, he said, It may be that my Lord will guide me to the level way.

22 And when he arrived at the water of Midian he found at it a party of the people watering *their flocks*;

[٢٣] ووجد من دونهم امرأتين تذودان قال ما خطبكما
قالتا لا نسقي حتى يصدر الرعاء وأبونا شيخ كبير
[٢٤] فسقى لهما ثم تولى إلى الظل فقال رب إني لما أنزلت
إلي من خير فقير [٢٥] فجاءته إحداهما تمشي على استحياء
قالت إن أبي يدعوك ليجزيك أجر ما سقيت لنا فلما جاءه

23 And he found beside them two women who kept off *with their flocks*. He said, What is the matter with you? They said, We shall not water *our flocks* until the herdsmen have driven off *theirs*, and our father is very old.

24 So he watered for them, then retired to the shade, and said, Lord, verily, I of what Thou dost send down to me of good do stand in need.

25 And there came to him one of them walking bashfully; she said, Verily, my father calls thee, to reward thee in return for that thou hast watered *our flocks* for us. And when he came

وقص عليه القصص قال لا تخف نجوت من القوم الظلمين

[٢٦] قالت احدهما يا بت استاجره ان خير من استاجرت

القوي الامين [٢٧] قال اني اريد ان انكحك احدى ابنتي

هتين على ان تاجرني ثمني حجج فان اتممت عشرا فمن

عندك وما اريد ان اشق عليك ستجدني ان شاء الله من

to him and related to him the story, he said, Fear not, thou hast escaped from the wrong-doing people.

26 Said one of them, O my father, hire him, verily, the best whom thou canst hire is the strong, the trusty.

27 He said, Verily, I desire that I should marry thee to one of these my daughters on condition that thou serve me for hire eight years, and if thou fulfil ten it shall be of thyself, and I desire not to be hard upon thee; now wilt thou find me, if it please God, of the righteous.

الصلحين [٢٨] قال ذلك بيني وبينك ايما الاجلين قضيت

فلا عدوان علي والله على ما نقول وكيل [٢٩] فلما قضى

موسى الاجل وسار باهله انس من جانب الطور نارا قال

لاهله امكثوا اني انست نارا لعلي اتيكم منها بخبر او جذوة

من النار لعلكم تصطلون [٣٠] فلما اتها نودي من شاطئ الواد

28 He said, That is between me and thee; which ever of the two terms I fulfil let it not be exacting to me, and God over what we say does watch.

29 So when Moses had fulfilled the term and was journeying with his wife, he perceived from the side of the mountain a fire. He said to his wife, Tarry ye, verily, I perceive a fire, perhaps I may bring you from it tidings or a brand from the fire that ye may be warmed.

30 And when he came to it he was cried to from

الأيمن في البقعة المباركة من الشجرة أن يموسى إني أنا الله

رب العلمين [٣١] وأن ألق عصاك فلما رآها تهتز كأنها جان

ولى مدبرا ولم يعقب يموسى أقبل ولا تخف إنك

من الآمنين [٣٢] اسلك يدك في جيبك تخرج بيضاء من غير

سوء واضمم إليك جناحك من الرهب فذنك برهانان من ربك

the right side of the vale in the blessed valley, from the tree—O Moses, verily I—I am God, the Lord of the worlds;

31 And throw down thy rod; and when he saw it moving as though it were a serpent, he turned back fleeing and returned not.—O Moses, approach and fear not, verily, thou art of those in safety.

32 Put thy hand into thy bosom, it shall come out white without hurt; and fold thou again thy wing without fear. These two are signs

الى فرعون وملائه انهم كانوا قوما فسقين [٣٣] قال رب
انى قتلت منهم نفسا فاخاف ان يقتلون [٣٤] واخى هرون
هو افصح منى لسانا فارسله معى ردا يصدقنى انى اخاف
ان يكذبون [٣٥] قال سنشد عضدك باخيك ونجعل لكما سلطانا فلا
يصلون اليكما بايتنا انتما ومن اتبعكما الغلبون

from thy Lord to Pharaoh and his chiefs; verily, they are a wicked people.

33 He said, Lord, verily I have killed of them a soul, so I fear lest they kill me.

34 And my brother Aaron—he is more eloquent than me in tongue, so send him with me as a help to verify me; verily, I fear lest they call me a liar.

35 He said, Now will We strengthen thine arm with thy brother, and We will make for you authority, and they shall not come up to you in Our signs; ye and whoso follows you shall be the conquerors.

[٣٦] فلما جاءهم موسى بآياتنا بينات قالوا ما هذا إلا
سحر مفترى وما سمعنا بهذا في آبائنا الأولين
[٣٧] وقال موسى ربي أعلم بمن جاء بالهدى من عنده ومن
تكون له عاقبة الدار إنه لا يفلح الظالمون [٣٨] وقال فرعون
يا أيها الملأ ما علمت لكم من إله غيري فأوقد لي يا هامان

36 And when there came to them Moses with Our evident signs, they said, This is nothing but magic devised, and we have not heard of this among our forefathers.

37 And Moses said, My Lord best knows who comes with guidance from before Him and whose shall be the issue of the Abode; verily the wrong-doers shall not be happy.

38 And Pharaoh said, O ye chiefs, I do not know for you of a God beside me; so set fire for me,

عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ إِلَٰهِ مُوسَىٰ وَ
إِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ [٣٩] وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ [٤٠] فَأَخَذْنَاهُ
وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ
[٤١] وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا

O Hâmân, to clay, and make for me a tower that I may mount up to the God of Moses, and verily, I do certainly think him to be of those who lie.

39 And he was proud, he and his hosts, in the land without right, and they thought that they shall not be returned to Us;

40 So We seized him and his hosts, and We cast them into the sea; and see what was the end of the wrong-doers!

41 And We made them leaders who called to the Fire, and on the Day of Resurrection they

ينصرون [٤٢] واتبعناهم في هذه الدنيا لعنة ويوم القيامة
هم من المقبوحين [٤٣] ولقد آتينا موسى الكتاب من بعد
ما أهلكنا القرون الأولى بصائر للناس وهدى ورحمة لعلهم
يتذكرون [٤٤] وما كنت بجانب الغربي إذ قضينا إلى موسى
الأمر وما كنت من الشاهدين [٤٥] ولكنا أنشأنا قرونا

shall not be helped.

42 And We followed them up in this world with a curse, and on the Day of Resurrection they shall be of those disgraced.

43 And already have We given Moses the Book after that We had destroyed the former generations, as an insight to men and a guidance and mercy, that they may mind.

44 And thou wast not on the western side *of the Mount* when We decided for Moses the affair, nor wast thou of the witnesses.

45 But We produced generations, and life was

فتطاول عليهم العمر ۚ وما كنت ثاويا في اهل مدين
تتلوا عليهم ايتنا ولكنا كنا مرسلين [٤٦] وما كنت
بجانب الطور اذ نادينا ولكن رحمة من ربك لتنذر قوما ما
اتهم من نذير من قبلك لعلهم يتذكرون [٤٧] ولولا ان
تصيبهم مصيبة بما قدمت ايديهم فيقولوا ربنا لولا ارسلت

prolonged to them, nor didst thou dwell among the people of Midian reciting to them OUR signs, but WE sent *apostles to them.*

46 Nor wast thou on the side of the Mount when WE called out *to Moses,* but it is a mercy from thy Lord that thou mayest warn a people to whom there had not come a warner before thee, that they may mind.

47 And lest there should befall them a calamity for what their hands have sent before, and they say, Our Lord, why didst Thou not

الينا رسولا فنتبع ايتك ونكون من المؤمنين [٤٨] فلما
جاءهم الحق من عندنا قالوا لولا اوتي مثل ما اوتي موسى
اولم يكفروا بما اوتي موسى من قبل قالوا سحران تظاهرا
وقالوا انا بكل كفرون [٤٩] قل فاتوا بكتب من عند الله
هو اهدى منهما اتبعه ان كنتم صدقين [٥٠] فان لم يستجيبوا

send to us an apostle that we might follow Thy signs and be of the faithful?

48 And when there came to them the truth from before Us, they said, Unless he is given like what Moses was given. Did they not disbelieve in what Moses was given before? They say, Two pieces of sorcery backing up *each other*; and they, say, Verily, we disbelieve in all.

49 Say thou, Then bring a Book from before God which may be a better guide than them both I shall follow it if ye do speak the truth.

50 And if they answer thee not, then know thou

لك فاعلم انما يتبعون اهواءهم ومن اضل ممن اتبع هوه

بغير هدى من الله ان الله لا يهدى القوم الظلمين [٥١] و

لقد وصلنا لهم القول لعلهم يتذكرون [٥٢] الذين

اتيناهم الكتب من قبله هم به يؤمنون [٥٣] و اذا يتلى عليهم

قالوا امنا به انه الحق من ربنا انا كنا من قبله مسلمين

that they only follow their lusts; and who is more misguided than him who follows his lust without guidance from God? verily, God guides not the wrong-doing people.

51 And We have certainly made the word to reach them that they may mind.

52 Those to whom We have given the Book before it, do in it believe.

53 And when it is recited to them they say, We believe in it; verily, it is the truth from our Lord; verily, we have been Muslims before it.

[٥٤] اولئك يؤتون اجرهم مرتين بما صبروا ويدرءون
بالحسنة السيئة ومما رزقناهم ينفقون [٥٥] واذا سمعوا اللغو
اعرضوا عنه وقالوا لنا اعمالنا ولكم اعمالكم سلم عليكم
لا نبتغي الجهلين [٥٦] انك لا تهدي من احببت ولكن
الله يهدي من يشاء وهو اعلم بالمهتدين [٥٧] وقالوا

54 These shall be given their reward twice over, for that they persevere and repel evil with good, and of what We have provided them with do spend;

55 And when they hear vain talk, do turn aside from it, and say, For us are our works and for you your works; peace upon you! we seek not the ignorant.

56 Verily, thou canst not guide whom thou wilt, but God guides whom He will; and He best knows the guided.

57 And they say, If we follow the guidance with

إن نتبع الهدى معك نتخطف من أرضنا أو لم نمكن لهم
حرما آمنا يجبى إليه ثمرات كل شيء رزقا من لدنا ولكن
أكثرهم لا يعلمون [٥٨] وكم أهلكنا من قرية بطرت
معيشتها فتلك مساكنهم لم تسكن من بعدهم إلا قليلا
وكنا نحن الوارثين [٥٩] وما كان ربك مهلك القرى حتى

thee we shall be snatched away from our land. Have We not established for them a safe sanctuary to which are drawn the fruits of everything as a provision from before Us? but most of them do not know.

58 And how many a city have We destroyed that exulted in its means of subsistence? and these are their dwellings, never dwelt in after them except a little, and We are the inheritors.

59 Nor did thy Lord destroy the cities until He

يبعث في امها رسولا يتلوا عليهم ايتنا ۚ وما كنا مهلكي القرى
الا واهلها ظلمون [٦٠] وما اوتيتم من شيء فمتاع الحيوة
الدنيا وزينتها ۚ وما عند الله خير وابقى ۚ افلا تعقلون
[٦١] افمن وعدناه وعدا حسنا فهو لاقيه كمن متعناه متاع
الحيوة الدنيا ثم هو يوم القيمة من المحضرين [٦٢] ويوم

had raised up in their metropolis an apostle to recite to them OUR signs, nor did WE destroy the cities unless their people were wrong-doers.

60 And what ye are given of things, is a provision of the life of this world and its adornment, and what is with God is better and more enduring; will ye then have no sense ?

61 Is he then to whom WE have promised an excellent promise—and he shall meet with it—like him to whom WE have given the provision of the life of this world—then on the Day of Resurrection he shall be of those arraigned ?

62 And on the Day He shall call them, and shall

يناديهم فيقول اين شركاءي الذين كنتم تزعمون [٦٣] قال
الذين حق عليهم القول ربنا هؤلاء الذين اغوينا اغويناهم
كما غوينا تبرانا اليك ما كانوا ايانا يعبدون [٦٤] وقيل
ادعوا شركاءكم فدعوهم فلم يستجيبوا لهم ورأوا العذاب
لو انهم كانوا يهتدون [٦٥] ويوم يناديهم فيقول ماذا

say, Where are My partners which ye imagined ?

63 Those against whom the sentence shall be due shall say, Our Lord, these are those whom we have led astray; we led them astray as we were led astray; we clear ourselves to Thee—they served not us.

64 And it shall be said, Call upon your partners; and they shall call upon them, but they shall not answer them, and they shall see the torment—and wish they were the guided.

65 And on the Day He shall call them and shall

أجبتم المرسلين [٦٦] فعميت عليهم الأنباء يومئذ فهم
لا يتساءلون [٦٧] فأما من تاب وآمن وعمل صالحا فعسى أن
يكون من المفلحين [٦٨] وربك يخلق ما يشاء ويختار ما
كان لهم الخيرة سبحن الله وتعلى عما يشركون [٦٩] وربك
يعلم ما تكن صدورهم وما يعلنون [٧٠] وهو الله لا إله إلا هو

say, What did ye answer the apostles?—

66 And there shall be blindly confusing to them the account on that Day, and they shall not question.

67 And as to him who turns and believes and does good, it may be that he will be of the blessed.

68 And thy Lord creates what He pleases and chooses: it is not for them to choose. Glory to God! and exalted be He above what they join *with Him!*

69 And thy Lord knows what their breasts hide and what they mainfest.

70 And He is God: there is no God but He!

لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

[٧١] قُلْ أَرَءَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ

الْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ

[٧٢] قُلْ أَرَءَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ

الْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا

His is praise in this world and the Hereafter, and His is the judgment, and to Him shall ye be returned.

71 Say thou, Have ye seen, if God made for you the night endless until the Day of Resurrection, what God beside God would bring you light? Will ye not then hear?

72 Say thou, Have ye seen, if God made for you the day endless until the Day of Resurrection, what God beside God would bring you night that ye might rest therein? Will ye

تبصرون [٧٣] ومن رحمته جعل لكم الليل والنهار لتسكنوا
فيه ولتبتغوا من فضله ولعلكم تشكرون [٧٤] ويوم يناديهم
فيقول اين شركاءي الذين كنتم تزعمون [٧٥] ونزعنا من كل
امة شهيدا فقلنا هاتوا برهانكم فعلموا ان الحق لله وضل
عنهم ما كانوا يفترون [٧٦] ان قارون كان من قوم موسى

then not see?

73 And of His mercy has He made for you the night and the day, that ye may rest therein and that ye may seek of His grace, and that ye may give thanks.

74 And on the Day He shall call them, He shall say, Where are My partners which ye did imagine?

75 And We shall pluck up from every people a witness, and We shall say, Bring your proof; and they shall know that the truth is of God, and there shall stray away from them what they did invent.

76 Verily, Korah was of the people of Moses, but

فبغى عليهم وآتيناه من الكنوز ما إن مفاتحه لتنوء
بالعصبة أولي القوة إذ قال له قومه لا تفرح إن الله لا
يحب الفرحين [٧٧] وابتغ فيما آتاك الله الدار الآخرة و
لا تنس نصيبك من الدنيا وأحسن كما أحسن الله إليك
ولا تبغ الفساد في الأرض إن الله لا يحب المفسدين [٧٨] قال

he rebelled against them; and WE had given him treasures the keys of which verily bore down a band of men endued with strength. When his people said to him, Exult not; verily, God loves not those who exult,

77 But seek through what God has given thee the Abode of the Hereafter, and forget not thy portion in this world, and do good like as God has done good to thee, and seek not to do evil in the earth; verily, God loves not the evil-doers.

78 He said, I have only been given it for the

إنما أوتيته على علم عندي أو لم يعلم أن الله قد أهلك
من قبله من القرون من هو أشد منه قوة وأكثر جمعا ولا
يسئل عن ذنوبهم المجرمون [٧٩] فخرج على قومه في زينته
قال الذين يريدون الحيوة الدنيا يليت لنا مثل ما أوتي قارون إنه
لذو حظ عظيم [٨٠] وقال الذين أوتوا العلم ويلكم ثواب الله

knowledge that is in me. Did he not know that God had already destroyed before him generations which were mightier than him in strength and more numerous in gathering? but the criminal shall not be asked about their sins.

79 And he went forth to his people in his pomp; those who desired the life of this world said, O that we had the like of what Korah is given! verily he is certainly of a great fortune.

80 And those who were given the knowledge said, Woe to you! the reward of God is better

خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا ۚ وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ

[٨١] فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ۖ فَمَا كَانَ لَهُ مِن فِئَةٍ

يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ [٨٢] وَأَصْبَحَ

الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ

الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۖ لَوْلَا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ

for him who believes and does good, but none meet with it unless those, who persevere.

81 And We clave with him the earth and his house; and there was not for him a force to help him in place of God, nor was he of those helped.

82 And on the morrow those who had longed for his place the day before said, Ah, ah! God extends provision to whom He pleases of His servants and is sparing; unless God had been gracious to us, He would surely have

بِنَا وَيْكَأَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ [٨٣] تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا
لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ
[٨٤] مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ
[٨٥] إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ قُلْ

cleft it with us. Ah, ah ! the ungodly are not blessed.

83 That is the Abode of the Hereafter : We make it for those who seek not to be haughty in the earth nor to do evil ; and the issue is for the pious.

84 Whoso comes with good, for him is a better than it, and whoso comes with evil—those who have done evil shall only be rewarded for what they have done.

85 Verily, He who has ordained for thee the Qur'ân, will surely bring thee back home. Say

ربي أعلم من جاء بالهدى ومن هو في ضلال مبين [٨٦] وما
كنت ترجوا أن يلقى إليك الكتب إلا رحمة من ربك فلا
تكونن ظهيرا للكفرين [٨٧] ولا يصدنك عن ايت الله بعد إذ
أنزلت إليك وادع إلى ربك ولا تكونن من المشركين
[٨٨] ولا تدع مع الله إلها اخر لا إله إلا هو كل شيء

thou, My Lord best knows him who comes with the guidance and him who is in a manifest error.

86 And thou couldst not hope that there will be thrown to thee the Book except as a mercy from thy Lord; so do not thou back up the ungodly.

87 And let them not turn thee from the signs of God after they have been sent down to thee, and call to thy Lord and be not of those who join *others with Him.*

88 And call not with God another God: there is no God but He; all things shall perish,

هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۝

except His Face. His is the judgment, and to Him shall ye return.

سورة الزمر

بسم الله الرحمن الرحيم

[1] تنزيل الكتب من الله العزيز الحكيم [2] انا انزلنا
اليك الكتب بالحق فاعبد الله مخلصا له الدين [3] الا

## 80. THE TROOPS.

(SU'RAH XXXIX.)

*In the Name of God, the Merciful, the Compassionate.*

1 The revelation of the Book is from God, the Mighty, the Wise.

2 Verily, We have revealed to thee the Book with truth; so serve God, being sincere to Him in religion.

3 Is not sincere religion of God?

لِلّٰهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ ۘ
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
كَاذِبٌ كَفَّارٌ ۝ لَوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا
يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝ خَلَقَ

4 And those who take beside Him patrons—We do not serve them but that they may bring us nearer to God. Verily, God will judge between them concerning that wherein they disagree.

5 Verily, God guides not him who is a liar, an ungodly fellow.

6 If God desired that He should take a son, He would surely have chosen out of what He has created what He pleased. Glory to Him! He is God, the One, the Dominant.

7 He created the heavens and the earth in truth;

السموت والارض بالحق يكور الليل على النهار ويكور النهار

على الليل وسخر الشمس والقمر كل يجرى لاجل مسمى الا

هو العزيز الغفار [٨] خلقكم من نفس واحدة ثم جعل

منها زوجها وانزل لكم من الانعام ثمنية ازواج يخلقكم

فى بطون امهتكم خلقا من بعد خلق فى ظلمت ثلث

He folds up the day with night, and folds up the night with day, and He presses into service the sun and the moon: each runs to an appointed term. Is not He the Mighty, the Pardoner?

8 He created you from one soul, then made from it its mate, and sent down for you of the cattle four pairs. He creates you in the bellies of your mothers—creation after creation, in triple darkness. That is God, your

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ

[٩] اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضٰى

لِعِبَادِهِ الْكُفْرَ ۚ وَاِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ

وِّزْرَ اُخْرٰى ۗ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ

تَعْمَلُوْنَ ۗ [١٠] اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ [١١] وَاِذَا مَسَّ الْاِنْسَانَ

Lord: His is the Kingdom—no God is there but He; then how are ye turned aside?

9 If ye are ungrateful, yet verily God is rich without you; but He is not pleased with ingratitude in His servants; and if ye are thankful He will be pleased with you. And no burdened one shall bear the burden of another; then to your Lord is your return, and He will tell you of what ye have done.

10 Verily, He knows the innermost of breasts.

11 And when there touches man distress, he calls

ضر دعا ربه منيبا اليه ثم اذا خوله نعمة منه نسي

ما كان يدعوا اليه من قبل وجعل لله اندادا ليضل عن

سبيله قل تمتع بكفرك قليلا انك من اصحب النار [١٢] ام من

هو قانت اناء الليل ساجدا وقائما يحذر الاخرة ويرجوا

رحمة ربه قل هل يستوى الذين يعلمون والذين

upon his Lord repentant to Him; then when He grants to him a favour from Himself he forgets what he had called upon Him for before, and makes for God equals to lead astray from his way. Say thou, Enjoy thou in thy unbelief a little; verily, thou art of the fellows of the Fire.

12 Shall he who is devout in the hours of the night, adoring and standing, dreading the Hereafter and hoping for the mercy of his Lord--say thou, Shall they be equal who know and those who do not know? Only

لايعلمون انما يتذكر اولوا الالباب [١٣] قل يعباد الذين
امنوا اتقوا ربكم للذين احسنوا في هذه الدنيا حسنة
وأرض الله واسعة انما يوفى الصبرون اجرهم بغير حساب
[١٤] قل اني امرت ان اعبد الله مخلصا له الدين و
امرت لان اكون اول المسلمين [١٥] قل اني اخاف ان

those consider who have hearts.

13 Say thou, O My servants who believe, fear your Lord; for those who do good in this world, is good; and God's earth is vast; verily those who steadfastly persevere shall only be paid their reward without count.

14 Say thou, Verily I am commanded to serve God, being sincere to Him in religion, and I am commanded to be the first of the Muslims.

15 Say thou, Verily I fear if I rebel against my

عصيت ربي عذاب يوم عظيم ١٦ قل الله اعبد مخلصا له
دينى ١٧ فاعبدوا ما شئتم من دونه قل ان الخسرين الذين
خسروا انفسهم واهليهم يوم القيمة الا ذلك هو الخسران
المبين ١٨ لهم من فوقهم ظلل من النار ومن تحتهم
ظلل ذلك يخوف الله به عباده يعباد فاتقون

Lord the torment of the Great Day.

16 Say thou, God do I serve, being sincere to Him in my religion.

17 And serve ye what ye please beside Him. Say thou, Verily the losers are those who lose themselves and their families on the Day of Resurrection. Is not that manifest loss?

18 Theirs shall be above them shades of fire, and beneath them shades;—that is with what God threatens His servants—O My servants, so fear Me.

[١٩] والذين اجتنبوا الطاغوت ان يعبدوها وانابوا الى
الله لهم البشرى ج فبشر عباد ۝ الذين يستمعون القول
فيتبعون احسنه ۝ اولئك الذين هدهم الله واولئك
هم اولوا الالباب ۝ [٢٠] افمن حق عليه كلمة العذاب ۝ افانت
تنقذ من في النار ج [٢١] لكن الذين اتقوا ربهم لهم غرف من

19 And those who avoid the service of *Tâqhût* and turn to God, for them are glad tidings; so give glad tidings to My servants, who hearken to the word, and follow the best of it; these are they whom God has guided, and these are they who have hearts.

20 What then against whom is due the sentence of torment—wilt thou rescue him who is in the Fire?

21 But those who fear their Lord, for them are

فوقها غرف مبنية تجري من تحتها الانهر وعد الله لا يخلف
الله الميعاد (٢٢) الم تر ان الله انزل من السماء ماء فسلكه
ينابيع في الارض ثم يخرج به زرعا مختلفا الوانه ثم
يهيج فتراه مصفرا ثم يجعله حطاما ان في ذلك لذكرى
لاولي الالباب (٢٣) افمن شرح الله صدره للاسلام فهو

high apartments, above them high apartments built, there run beneath them rivers;—the promise of God: God will not be contrary to the promise.

22 Hast thou not seen that God sends from the heaven water, and conducts it into springs in the earth, then brings forth by it corn of varied hues, then it withers up, and thou seest it yellow, then He makes it crumble; verily, in that is surely a reminder to those who have hearts.

23 Is he then whose heart God has opened for

على نور من ربه فويل للقسية قلوبهم من ذكر الله

اولئك في ضلال مبين (٢٣) الله نزل احسن الحديث كتابا

متشابها مثاني تقشعر منه جلود الذين يخشون ربهم ثم

تلين جلودهم وقلوبهم الى ذكر الله ذلك هدى الله يهدي

به من يشاء ومن يضلل الله فما له من هاد (٢٤) افمن يتقي

Islâm and who is in light from his Lord . . . ? Then woe to those whose hearts are hardened against the remembrance of God! these are in a manifest error.

24 God has revealed the best discourse, a Book consistent and iterating: the skins do creep at it of those who fear their Lord: then their skins grow soft, and their hearts also, at the mention of God. He guides by it whom He pleases, and he whom God leads astray, there is not for him a guide.

25 Shall he then who screens himself with his

بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا
مَا كُنْتُمْ تَكْسِبُونَ [٢٦] كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَاهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ [٢٧] فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ
فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا
يَعْلَمُونَ [٢٨] وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ

face from the evil torment of the Day of Resurrection . . . ? And it shall be said to the wrong-doers, 'Taste what ye have earned.

26 Those who were before them called it a lie; so there came to them the torment from where they did not expect.

27 And God made them taste shame in the life of this world, and surely the torment of the Hereafter is greater; did they but know!

28 And already have We struck out for men in

مثل لعلهم يتذكرون [٢٩] قرانا عربيا غير
ذي عوج لعلهم يتقون [٣٠] ضرب الله مثلا رجلا فيه
شركاء متشاكسون ورجلا سلما لرجل هل يستويان مثلا
الحمد لله بل اكثرهم لا يعلمون [٣١] انك ميت وانهم
ميتون [٣٢] ثم انكم يوم القيمة عند ربكم تختصمون

this Qur'ân of every parable, that they may consider.

29 An Arabic Qur'ân without crookedness, that they may fear *to do wrong*.

30 God strikes forth a parable, a man with partners at variance with each other, and a man at peace with a man; are they equal in likeness? Praise to God! but most of them do not know.

31 Verily, thou shalt die, and verily, they shall die;

32 Then verily on the Day of Resurrection before your Lord shall ye dispute.

[٣٣] فمن أظلم ممن كذب على الله وكذب بالصدق إذ جاءه أليس
في جهنم مثوى للكفرين [٣٤] والذي جاء بالصدق وصدق به
أولئك هم المتقون [٣٥] لهم ما يشاءون عند ربهم ذلك
جزؤا المحسنين [٣٦] ليكفر الله عنهم أسوأ الذي عملوا وأجرهم
أجرهم بأحسن الذي كانوا يعملون [٣٧] أليس الله بكاف

33 Then who does a greater wrong than him who lies against God and calls the truth a lie when it has come to him? Is not the resort of the ungodly in Hell?

34 And he who comes with truth and believes in it,—these are the pious.

35 For them is what they please with their Lord; —that is the reward of those who do good.

36 That God may do away from them the worst of what they have done and may reward them with their recompense for the best of what they have done.

37 Is not God sufficient for His servant? and they

عبده ويخوفونك بالذين من دونه ومن يضلل الله فما له من

هاد [٣٨] ومن يهد الله فما له من مضل اليس الله بعزيز ذي

انتقام [٣٩] ولئن سألتهم من خلق السموت والارض ليقولن الله

قل افرءيتم ما تدعون من دون الله ان ارادني الله بضر

هل هن كشفت ضره او ارادني برحمة هل هن ممسكت رحمته

frighten thee with those beside Him; and he whom God leads astray, there is not for him a guide.

38 And he whom God guides, for him there is none to lead astray. Is not God Mighty Avenging?

39 And if thou ask them who created the heavens and the earth, they shall surely say, God; say thou, Have ye then seen what ye call on beside God? If God desire for me harm, will they remove His harm? or if He desire for me mercy, will they withhold His mercy?

قُلْ حَسْبِيَ اللّٰهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ [٣٩] قُلْ يٰقَوْمِ
اعْمَلُوا عَلٰى مَكَانَتِكُمْ إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ [٤٠] مَنْ يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ [٤١] إِنَّا أَنْزَلْنَا عَلَيْكَ
الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ [٤٢] اللّٰهُ يَتَوَفَّى

Say thou, God suffices me: on Him let those rely who do rely.

40 Say thou, O people, do according to your state, verily, I also do; then in the end shall ye know

41 Who it is to whom shall come the torment that will disgrace him and upon whom shall light the lasting torment.

42 Verily, We have revealed to thee the Book for men in truth; then whoso is guided it is for his soul, and whoso goes astray he only goes astray against it, and thou art not over them a guardian.

43 God takes to Himself the souls at the time

الا نفس حين موتها والتي لم تمت في منامها فيمسك التي
قضى عليها الموت ويرسل الاخرى الى اجل مسمى ان في
ذلك لايت لقوم يتفكرون [٤٤] ام اتخذوا من دون الله شفعاء
قل اولو كانوا لا يملكون شيئا ولا يعقلون [٤٥] قل لله
الشفاعة جميعا له ملك السموت والارض ثم اليه ترجعون

of their death, and those who die not, in their sleep, and He holds back those on whom He has decreed death, and sends others for an appointed term. Verily, in that are surely signs for a people who reflect.

44 Have they taken beside God intercessors? Say thou, What! though they have no power over anything and have no sense?

45 Say thou, God's is the intercession altogether: His is the kingdom of the heavens and the earth; then to Him shall ye be returned.

[٤٦] وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ [٤٧] قُلِ
اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنتَ تَحْكُمُ
بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ [٤٨] وَلَوْ أَنَّ لِلَّذِينَ
ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِن سُوءِ

46 And when one God is mentioned the hearts of those who believe not in the Hereafter shrink with horror, and when those beside Him are mentioned, lo! they are joyful.

47 Say thou, O God, Maker of the heavens and the earth, Knower of the secret and the manifest, Thou shalt judge between Thy servants concerning that wherein they disagree.

48 And if those who do wrong had what is in the earth altogether, and with it the like thereof, surely they would ransom themselves with it from the evil of the torment of the Day of

العذاب يوم القيمة وبدا لهم من الله ما لم يكونوا يحتسبون

[٤٩] وبدا لهم سيئات ما كسبوا وحاق بهم ما كانوا به يستهزءون

[٥٠] فاذا مس الانسان ضر دعانا ثم اذا خولناه نعمة منا قال

انما اوتيته على علم بل هي فتنة ولكن اكثرهم لا يعلمون

[٥١] قد قالها الذين من قبلهم فما اغنى عنهم ما كانوا

Resurrection, and there shall appear to them from God what they never imagined.

49 And there shall appear to them evils of what they have earned, and there shall encompass them what they did mock at.

50 And when there touches man harm, he cries to Us, then when We grant him favour from Us, he says, I am only given it through knowledge. Nay, it is a trial, but most of them do not know.

51 Already those before them said the same, but there availed them not what they did earn.

يكسبون [٥٢] فاصابهم سيئات ما كسبوا والذين ظلموا من

هؤلاء سيصيبهم سيئات ما كسبوا وما هم بمعجزين

[٥٣] اولم يعلموا ان الله يبسط الرزق لمن يشاء ويقدر

ان في ذلك لايت لقوم يؤمنون [٥٤] قل يعبادي الذين

اسرفوا على انفسهم لا تقنطوا من رحمة الله ان الله

52 And there befel them the evils of what they did earn, and those who do wrong of these, presently shall there befall them the evils of what they did, nor shall they frustrate.

53 Do not they know that God extends provisions to whom He pleases, and holds back; verily, in that are signs to people who believe.

54 Say thou, O My servants who have transgressed against yourselves, despair not of the mercy of God; verily, God forgives all sins;

يغفر الذنوب جميعا انه هو الغفور الرحيم [٥٥] وانيبوا الى
ربكم واسلموا له من قبل ان ياتيكم العذاب ثم لا تنصرون
[٥٦] واتبعوا احسن ما انزل اليكم من ربكم من قبل ان ياتيكم
العذاب بغتة وانتم لا تشعرون [٥٧] ان تقول نفس يحسرتى
على ما فرطت في جنب الله وان كنت لمن الساخرين [٥٨] او تقول

verily, He—He is the Forgiving, the Compassionate.

55 And be ye turned to your Lord, and accept Islam before Him, ere there come to you the torment, then shall ye not be helped.

56 And follow the best of what has been sent to you from your Lord before there come to you the torment suddenly, and ye perceive not.

57 Lest a soul say, O the misery! for that I failed in duty to God, and verily, I was of those who did laugh.

58 Or say, If God had guided me, I would surely

لو ان الله هدني لكنت من المتقين [٥٩] او تقول حين ترى
العذاب لو ان لي كرة فاكون من المحسنين [٦٠] بلى قد
جاءتك ايتي فكذبت بها واستكبرت وكنت من الكفرين
[٦١] ويوم القيمة ترى الذين كذبوا على الله وجوههم
مسودة اليس في جهنم مثوى للمتكبرين [٦٢] وينجي

have been of the pious.

59 Or say, when it sees the torment, If I could return, I should be of those who do good.

60 Nay, there came to thee My signs, and thou, didst call them lies and wast proud, and thou wast of the ungodly.

61 And on the Day of Resurrection thou shalt see those who lied against God—their faces black. Is not the resort of the proud in Hell?

62 And God shall save those who fear *to do*

اللهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ
يَحْزَنُونَ [٦٣] اللهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ
وَكِيلٌ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا
بِآيَاتِ اللهِ أُولَئِكَ هُمُ الْخَاسِرُونَ [٦٤] قُلْ أَفَغَيْرَ اللهِ تَأْمُرُونِّي
أَعْبُدُ أَيُّهَا الْجَاهِلُونَ [٦٥] وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ

*evil* in their safe retreat—evil shall not touch them, nor shall they grieve.

63 God is the Creator of all things, and He is over all things a guardian. His the keys of the heavens and the earth, and those who disbelieve in the signs of God—these are the losers.

64 Say thou, What then other than God do ye bid me to serve, ye fools?

65 And already have We revealed to thee and

مِنْ قَبْلِكَ ۚ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ

مِنَ الْخَاسِرِينَ [٦٦] بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ [٦٧] وَمَا

قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۖ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ

وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

[٦٨] وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ

to those before thee—Verily, if thou join *anything with Him* thy work shall surely be lost, and thou shalt surely be of the losers.

66 Nay, rather serve God, and be of the thankful.

67 And they esteem not God as is of right His value; and all earth will be His handful on the Day of Resurrection. And the heavens shall be rolled up in His right hand. Glory to Him! and exalted be He above what they join *with Him!*

68 And there shall be a blast on the trumpet, and all who are in the heavens and the earth

إلا من شاء الله ثم نفخ فيه أخرى فإذا هم قيام ينظرون

[٦٩] وأشرقت الأرض بنور ربها ووضع الكتاب وجاء

بالنبيين والشهداء وقضي بينهم بالحق وهم لا يظلمون

[٧٠] ووفيت كل نفس ما عملت وهو أعلم بما يفعلون

[٧١] وسيق الذين كفروا إلى جهنم زمرا حتى إذا جاءوها

shall swoon away, except those whom God shall please; then there shall be another blast on it, and lo! they shall rise up looking on.

69 And the earth shall shine with the Light of its Lord, and the Book shall be set forth, and the prophets and the martyrs shall be brought forward, and it shall be decided between them with truth, and they shall not be wronged.

70 And every soul shall be fully paid for what it has done; and He best knows what they do.

71 And those who disbelieve shall be driven to Hell in troops, until when they come to it is

فتحت ابوابها وقال لهم خزنتها الم يأتكم رسل منكم
يتلون عليكم ايت ربكم وينذرونكم لقاء يومكم هذا
قالوا بلى ولكن حقت كلمة العذاب على الكفرين
[٧٢] قيل ادخلوا ابواب جهنم خلدين فيها فبئس مثوى
المتكبرين [٧٣] وسيق الذين اتقوا ربهم الى الجنة زمرا

doors shall be opened and its keepers shall say to them, Did not there come to you apostles from among you, to recite to you the signs of your Lord and to warn you of this your day? They shall say, Yea, but due is the sentence of the torment against the ungodly.

72 It shall be said, Enter ye the gates of Hell —for ever therein; and evil the resort of the proud.

73 And those who fear their Lord shall be driven to the Garden in troops, until when

حتى إذا جاءوها وفتحت أبوابها وقال لهم خزنتها سلم
عليكم طبتم فادخلوها خالدين [٧٣] وقالوا الحمد لله الذي
صدقنا وعده وأورثنا الأرض نتبوأ من الجنة حيث نشاء
فنعم أجر العاملين [٧٤] وترى الملائكة حافين من حول
العرش يسبحون بحمد ربهم وقضي بينهم بالحق

they shall come to it and its gates shall be opened, and keepers, shall say to them its Peace upon you! ye have done well! so enter into it,—for ever.

74 And they shall say, Praise to God who has made good to us His promise and has given us the earth to inherit; we dwell in the Garden where we please; and excellent the reward of those who work!

75 And thou shalt see the angels circling around the Throne, celebrating the praise of their Lord; and it shall be decided between them

وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَٰلَمِينَ ۝

with truth, and it shall be said, Praise to God the Lord of the worlds!

سورة العنكبوت

بسم الله الرحمن الرحيم

(١) الم ۚ أحسب الناس أن يتركوا أن يقولوا آمنا وهم
لا يفتنون (٢) ولقد فتنا الذين من قبلهم فليعلمن
الله الذين صدقوا وليعلمن الكاذبين (٣) أم حسب الذين

## 81. THE SPIDER.

(SU'RAH XXIX.)

*In the Name of God, the Merciful, the Compassionate.*

1 A. L. M. Do men reckon that they will be left alone to say, We believe, and not be tried?

2 And We have already tried those who were before them,—and God will certainly know those who are sincere and will surely know the liars.

3 Do those who work evil reckon that they shall

يعملون السيات ان يسبقونا ساء ما يحكمون [٤] من كان
يرجو لقاء الله فان اجل الله لات وهو السميع العليم [٥] ومن
جاهد فانما يجاهد لنفسه ان الله لغني عن العلمين
[٦] والذين امنوا وعملوا الصلحت لنكفرن عنهم سياتهم
ولنجزينهم احسن الذي كانوا يعملون [٧] ووصينا الانسان

outstrip Us? Evil is what they judge!

4 Whoso hopes to meet God, verily, the term of God will surely come, and He is the Hearer, the Knower.

5 And whoso strives, strives only for himself verily, God is surely independent of the worlds.

6 And those who believe and do good, We will surely blot out from them their evils, and We will surely reward them with the best which they have done.

7 And We have enjoined on man goodness

بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
[٨] وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
[٩] وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ
النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا

to his parents; and if they strive with thee that thou join with ME what thou hast no knowledge of, then obey not them: to ME is your return, and I will tell you what ye have done.

8 And those who believe and do good, WE will surely make them enter among the righteous.

9 And of men is one who says, We believe in God; but when he is hurt for God he makes the trial of men as the torment of God; and if there come help from thy Lord, they will surely say, Verily we were with you; does

معكم أوليس الله بأعلم بما في صدور العلمين [١٠] وليعلمن
الله الذين امنوا وليعلمن المنفقين [١١] وقال الذين
كفروا للذين امنوا اتبعوا سبيلنا ولنحمل خطيكم وما
هم بحملين من خطيهم من شيء إنهم لكذبون
[١٢] وليحملن أثقالهم وأثقالا مع أثقالهم وليسئلن

not God best know what is in the breasts of the creatures?

10 And surely God knows those who believe, and He surely knows the hypocrites.

11 And those who disbelieve say to those who believe, Follow our way, and we will bear your sins;—but they shall not bear their sins at all; verily, they are surely liars.

12 And they shall surely bear their burdens, and burdens with their burdens, and they shall surely be asked on the Day of Resurrection

يوم القيمة عما كانوا يفترون [١٣] ولقد ارسلنا نوحا

الى قومه فلبث فيهم الف سنة الا خمسين عاما فاخذهم

الطوفان وهم ظلمون [١٤] فانجيناه واصحب السفينة و

جعلناها اية للعلمين [١٥] وابرهيم اذ قال لقومه

اعبدوا الله واتقوه ذلكم خير لكم ان كنتم تعلمون

as to what they did invent.

13 And already We sent Noah to his people, and he dwelt among them a thousand years, save fifty years, and there caught them the deluge while they were wrong-doers.

14 And We saved him and the fellows of the ark, and We made it a sign to the worlds.

15 And Abraham; when he said to his people, Serve God and fear Him; that is better for you, if ye did but know.

[١٦] إنما تعبدون من دون الله أوثانا وتخلقون إفكا
إن الذين تعبدون من دون الله لا يملكون لكم رزقا فابتغوا
عند الله الرزق واعبدوه واشكروا له إليه ترجعون
[١٧] وإن تكذبوا فقد كذب أمم من قبلكم وما على الرسول إلا
البلغ المبين [١٨] أولم يروا كيف يبدئ الله الخلق

16 Ye only serve beside God idols, and do create a lie; verily, those ye serve beside God have no power for you as regards provision; so seek provisions from God, and serve Him and be thankful to Him; to Him shall ye be returned.

17 And if ye call it a lie, already have nations before you called it a lie, but upon the apostle only lies a plain message.

18 Have they not seen how God begins the

ثم يعيده ان ذلك على الله يسير [١٩] قل سيروا في الارض
فانظروا كيف بدا الخلق ثم الله ينشيء النشاة الاخرة
ان الله على كل شيء قدير [٢٠] يعذب من يشاء و يرحم من
يشاء و اليه تقلبون [٢١] وما انتم بمعجزين في الارض
ولا في السماء وما لكم من دون الله من ولي ولا نصير [٢٢] والذين

creation, then makes it return? verily, that is to God easy.

19 Say thou, Journey through the earth, and see how He has produced the creation; then God will produce another creation; verily, God is over all things Mighty.

20 He torments whom He pleases and has mercy on whom He pleases, and to Him shall ye be-returned.

21 And ye cannot frustrate *Him* in the earth, nor in the heaven; and there is not for you beside God a patron nor helper.

22 And those who disbelieve in the signs of God

كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ [٢٣] فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا اقْتُلُوهُ
أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ [٢٤] وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي
الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ

and His meetin—these shall despair of My mercy, and these, for them is a painful torment.

23 And the answer of his people was only that they said, Kill him or burn him, but God saved him from the fire. Verily, in that are surely signs to people who believe.

24 And he said, Ye only take beside God idols, for love among yourselves in the life of this world;

25 Then on the Day of Resurrection they shall deny, the one of you the other, and shall

ويلعن بعضكم بعضا ومأوكم النار وما لكم من نصرين

[٢٦] فآمن له لوط وقال إني مهاجر إلى ربي إنه هو العزيز

الحكيم [٢٧] ووهبنا له إسحق ويعقوب وجعلنا في ذريته

النبوة والكتب وآتيناه أجره في الدنيا وإنه في الآخرة

لمن الصلحين [٢٨] ولوطا إذ قال لقومه إنكم لتأتون

curse, the one of you the other, and your resort is the Fire, and there is not for you a helper.

26 And on him believed Lot, and he said, Verily, I flee to my Lord; verily, He is the Mighty, the Wise.

27 And We granted him Isaac and Jacob, and We placed among his posterity prophecy and the Book, and We gave him his reward in this world, and verily, He shall be in the Hereafter certainly of the righteous.

28 And Lot, when he said to his people, Verily

الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعٰلَمِينَ

[٢٩] أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ ۝ وَتَأْتُونَ فِي

نَادِيكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا

بِعَذَابِ اللّٰهِ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ [٣٠] قَالَ رَبِّ انْصُرْنِي عَلَى

الْقَوْمِ الْمُفْسِدِينَ [٣١] وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرٰهِيمَ بِالْبُشْرٰى

ye come in for a filthy action towhich no people in all the world has gone before you.

29 Do ye indeed come in to men and cut off the way, and come in to your assembly for wickedness? but the answer of his people was only that they said, Bring us the torment of God if thou art of the truthful.

30 He said, Lord, help me against the wicked people.

31 And when there came OUR messengers to Abraham with glad tidings; they said, Verily

قَالُوا إِنَّا مُهْلِكُوا أَهْلِ هَٰذِهِ الْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا
ظَالِمِينَ ۖ [٣٢] قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا نَحْنُ أَعْلَمُ بِمَنْ
فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ
[٣٣] وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَ
قَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ

we will destroy the people of this city,—verily, its people are wrong-doers.

32 He said, Verily, in it is Lot; they said, We best know who is therein; we will surely save him and his people except his wife—she will be of those left behind.

33 And when OUR messengers came to Lot, he was troubled for them; and his arm was straitened for them; and they said, Fear not thou, nor grieve; verily, we will save thee and thy people except thy wife—she is to be of those

كانت من الغبرين [٣٤] انا منزلون على اهل هذه القرية
رجزا من السماء بما كانوا يفسقون ولقد تركنا منها
اية بينة لقوم يعقلون [٣٥] والى مدين اخاهم شعيبا
فقال يقوم اعبدوا الله وارجوا اليوم الاخر ولا تعثوا في
الارض مفسدين [٣٦] فكذبوه فاخذتهم الرجفة فاصبحوا

left behind.

34 Verily, we will bring down upon the people of this city vengeance from heaven, for that they did wickedness.—And surely We have left therefrom an evident sign to a people who who have sense.

35 And to Midian their brother *Sh*u'ayb; and he said, O people, serve God, and hope for the Day of the Hereafter, and walk not in the earth doing evil.

36 But they called him a liar; and there seized them the convulsion, and on the morrow they

فِي دَارِهِمْ جَاثِمِينَ [٣٧] وَعَادًا وَثَمُودَا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ
مَسَاكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ
السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ [٣٨] وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ
وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا
سَابِقِينَ [٣٩] فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا

lay in their dwellings prostrate.

37 And 'A'd and *Th*amûd—and already it is plain to you from their dwellings; and the devil had made fair-seeming to them their works, and turned them from the way—and they were keen-sighted.

38 And Korah and Pharaoh and Hâmân; and Moses came to them with evidences, but they behaved proudly in the earth; but they could not outstrip Us.

39 And each We seized in his sin: and of them was he against whom We sent a sandstorm,

عَلَيْهِ حَاصِبًا ۚ وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ ۚ وَمِنْهُم مَّنْ خَسَفْنَا
بِهِ الْأَرْضَ ۚ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَ
لَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ [٤٠] مَثَلُ الَّذِينَ اتَّخَذُوا مِن
دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ ۖ اتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ
الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ [٤١] إِنَّ اللَّهَ

and of them was he whom the terrible noise seized, and of them was he with whom We cleaved the earth, and of them was he whom We drowned;—and it was not God who wronged them, but themselves they did wrong.

40 The likeness of those who take besides God patrons is as the likeness of the spider that takes to a house; and verily, the weakest of houses is surely the house of the spider, did they but know.

41 Verily, God knows whatever thing they call

يعلم ما يدعون من دونه من شيء وهو العزيز الحكيم

[٤٢] وتلك الامثال نضربها للناس وما يعقلها الا العالمون

[٤٣] خلق الله السموت والارض بالحق ان في ذلك لاية للمؤمنين

[٤٤] اتل ما اوحي اليك من الكتب واقم الصلوة ان الصلوة

تنهى عن الفحشاء والمنكر ولذكر الله اكبر والله يعلم

on beside Him; and He is the Mighty, the Wise.

42 And these are the parables which We strike out for men, but none understand them except the learned.

43 God created the heavens and the earth in truth; verily, in that is surely a sign to the faithful.

44 Recite what has been sent down to thee of the Book, and be steadfast in prayer; verily, prayer restrains from filthy actions and iniquities, and surely the remembrance of God is a

ما تصنعون [٤٥] ولا تجادلوا اهل الكتب الا بالتي هي احسن

الا الذين ظلموا منهم وقولوا امنا بالذي انزل الينا

وانزل اليكم والهنا والهكم واحد ونحن له مسلمون

[٤٦] وكذلك انزلنا اليك الكتب فالذين اتينهم

الكتب يؤمنون به ومن هؤلاء من يؤمن به وما

great thing; and God knows what ye do.

45. And dispute not with the people of the Book unless in the best way, except those who wrong from among them, and say ye, We believe in what is revealed to us, and what has been revealed to you; and our God and your God is one, and we are to Him Muslims.

46 And thus have We sent down to thee the Book, and those to whom We have given the Book believe in it, and of these are some who believe in it, and none reject Our signs ex

يجحد بايتنا الا الكفرون [٤٧] وما كنت تتلوا من قبله
من كتب ولا تخطه بيمينك اذا لارتاب المبطلون
[٤٨] بل هو ايت بينت في صدور الذين اوتوا العلم
وما يجحد بايتنا الا الظلمون [٤٩] وقالوا لولا انزل
عليه ايت من ربه قل انما الايت عند الله وانما انا

cept the ungodly.

47 And thou couldst not read before it any book nor couldst thou write it with thy right hand —then surely those given to vanity might have doubted.

48 Nay, but it is signs evident in the breasts of those who are given knowledge, and none reject OUR signs except the wrong-doers.

49 And they say, Unless there be sent down to him signs from his Lord . . . Say thou, Signs are only with God, and I am only a

نذير مبين [٥٠] أو لم يكفهم أنا أنزلنا عليك الكتب
يتلى عليهم إن في ذلك لرحمة وذكرى لقوم يؤمنون
[٥١] قل كفى بالله بيني وبينكم شهيدا [٥٢] يعلم ما في السموت
والأرض والذين آمنوا بالباطل وكفروا بالله أولئك هم الخسرون
[٥٣] ويستعجلونك بالعذاب ولولا أجل مسمى

plain warner.

50 Is it not enough for them that We have sent down to thee the Book to be recited to them? Verily, in that is surely a mercy and a reminder to people who believe.

51 Say thou, God is enough between me and you as a witness;

52 He knows what is in the heavens and the earth; and those who believe in vain things, and disbelieve in God,—these, they are the losers.

53 And they hurry thee for the torment; and if it were not for an appointed term there would

لجاءهم العذاب وليأتينهم بغتة وهم لا يشعرون

[٥٣] يستعجلونك بالعذاب وان جهنم لمحيطة بالكفرين

[٥٤] يوم يغشهم العذاب من فوقهم ومن تحت ارجلهم

ويقول ذوقوا ما كنتم تعملون [٥٦] يعبادي الذين

امنوا ان ارضي واسعة فاياي فاعبدون [٥٧] كل نفس

surely have come to them the torment, and it shall surely come to them suddenly while they do not perceive.

54 They hurry thee for the torment, and verily, Hell shall surely encompass the ungodly.

55 On the Day there shall overwhelm them the torment from above them and from beneath their feet, and He shall say, Taste what ye have done.

56 O My servants who believe, Verily My earth is vast; so Me, yea Me, do ye serve.

57 Every soul shall taste death: then to Us shall

ذائقة الموت ثم إلينا ترجعون [٥٨] والذين آمنوا
وعملوا الصالحات لنبوئنهم من الجنة غرفا تجري من
تحتها الأنهر خالدين فيها نعم أجر العاملين
[٥٩] الذين صبروا وعلى ربهم يتوكلون [٦٠] وكأين
من دابة لا تحمل رزقها الله يرزقها وإياكم وهو

ye be returned.

58 And those who believe and do good, We will surely lodge them in the higher apartments of the Garden, beneath which rivers flow—for ever therein—excellent the reward of those who work!

59 Who patiently persevere, and upon their Lord rely.

60 And how many a beast carries not its provision: God provides them and you, and He

السَّمِيعُ الْعَلِيمُ [٦١] وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّىٰ
يُؤْفَكُونَ [٦٢] اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
[٦٣] وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ

is the Hearer, the Knower.

61 And if thou ask them who created the heavens and the earth, and has pressed into service the sun and the moon, they will surely say, God; how then are they turned aside?

62 God extends provision to whom He pleases of His servants, and He is sparing to him. Verily, God all things does know.

63 And if thou ask them who sends down from the heaven water and quickens by it the earth

مِن بَعدِ مَوتِها لَيَقولُنَّ اللّهُ قُلِ الحَمدُ لِلّهِ بَل أَكثَرُهُم
لا يَعقِلونَ [٦٤] وَما هٰذِهِ الحَيوٰةُ الدُّنيا إِلّا لَهوٌ وَلَعِبٌ وَإِنَّ الدّارَ
الآخِرَةَ لَهِيَ الحَيَوانُ لَو كانوا يَعلَمونَ [٦٥] فَإِذا رَكِبوا
فِي الفُلكِ دَعَوُا اللّهَ مُخلِصينَ لَهُ الدّينَ فَلَمّا نَجّىٰهُم إِلَى البَرِّ
إِذا هُم يُشرِكونَ [٦٦] لِيَكفُروا بِما ءاتَيناهُم وَلِيَتَمَتَّعوا

after its death, they will surely say, God; say thou, Praise to God! but most of them have no sense

64 And this life of the world is no other than a sport and a play, and verily, the Abode of the Hereafter—that is life indeed, did they but know.

65 And when they ride in the ship they call upon God, being sincere to Him in religion, and when He saves them to the land, lo! they join *others with Him.*

66 That they may ungratefully deny what We have given them, and that they may enjoy;

فَسَوْفَ يَعْلَمُونَ [٦٧] أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا
وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَ
بِنِعْمَةِ اللَّهِ يَكْفُرُونَ [٦٨] وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِلْكَافِرِينَ [٦٩] وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ

but in the end they shall know.

67 Have they not seen that WE have made *for them* a safe sanctuary while people are snatched away around them? Is it then in vanity they believe, while for the favours of God they are thankless?

68 And who does a greater wrong than he who invents against God a lie, or calls the truth a lie when it has come to him? Is not the resort of the ungodly in Hell?

69 And those who strive for Us, WE will surely

سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ۝

guide them into OUR way, and verily, God is with those who do good.

سورة لقمن

بسم الله الرحمن الرحيم

[1] الم تلك ايت الكتب الحكيم [2] هدى ورحمة
للمحسنين [3] الذين يقيمون الصلوة ويؤتون الزكوة و
هم بالاخرة هم يوقنون [4] اولئك على هدى من ربهم

## 82. LUQMA'N.

(SU'RAH XXXI.)

*In the Name of God, the Merciful, the Compassionate.*

1 A. L. M. These are the signs of the wise Book,

2 A guidance and a mercy to those who do good;

3 Who are steadfast in prayer and give alms, and they—of the Hereafter are sure;

4 These are in guidance from their Lord, and

وأولئك هم المفلحون [٥] ومن الناس من يشتري لهو الحديث
ليضل عن سبيل الله بغير علم ويتخذها هزوا أولئك
لهم عذاب مهين [٦] وإذا تتلى عليه آياتنا ولى مستكبرا
كأن لم يسمعها كأن في أذنيه وقرا فبشره بعذاب
أليم [٧] إن الذين آمنوا وعملوا الصالحات لهم جنات النعيم

these, yea these, are the happy.

5 And amongst men is one who buys an idle legend that he may lead astray from the way of God without knowledge and take it for a jest; these, for them is a shameful torment.

6 And when OUR signs are recited to him, he turns back disdainfully, as though he heard them not—as if in his two ears were heaviness; so give him glad tidings of a painful torment.

7 Verily, those who believe and do good, for them are Gardens of Delight :

[٨] خٰلِدِيْنَ فِيْهَا وَعْدَ اللّٰهِ حَقًّا وَهُوَ الْعَزِيْزُ الْحَكِيْمُ [٩] خَلَقَ
السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ
بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَابَّةٍ وَاَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاَنْبَتْنَا
فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ [١٠] هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِيْ
مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ بَلِ الظّٰلِمُوْنَ فِيْ ضَلٰلٍ مُّبِيْنٍ

8 For ever therein,—the promise of God in truth; and He is the Mighty, the Wise.

9 He created the heavens without pillars that ye can see, and He laid in the earth foundations lest it should move with you, and He scattered over it of every beast—and WE send down from heaven water, and WE grow therein plants of every noble kind.

10 This is the creation of God, then show me what those beside Him have created. Nay, the wrong-doers are in a plain error.

[١١] ولقد آتينا لقمن الحكمة ان اشكر لله ومن يشكر
فانما يشكر لنفسه ومن كفر فان الله غني حميد
[١٢] واذ قال لقمن لابنه وهو يعظه يبني لا تشرك بالله ان
الشرك لظلم عظيم [١٣] ووصينا الانسان بوالديه حملته
امه وهنا على وهن وفصله في عامين ان اشكر لي ولوالديك

11 And certainly We gave to Luqmân wisdom, --Thank God, and he who thanks, he is only thankful for himself, and he who is ungrateful, verily, God is Independent, Glorified.

12 And when Luqmân said to his son, as he admonished him, O my child, join not *anything* with God; verily, the joining *with God* is surely a great wrong.

13 And We have enjoined upon man concerning his parents, his mother bears him with weakness upon weakness, and his weaning is in two years,—Be thankf l to Me and to thy

إِلَى الْمَصِيرِ [١٤] وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ
مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
[١٥] يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي
السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

parents; to ME is the resort.

14 And if they strive with thee that thou shouldst join with ME what thou hast no knowledge of, then obey not them, but associate with them in this world with kindness, and follow the way of him who turns to ME: then to ME is your return, and I will tell you of what ye have done.

15 O my child, if it were the weight of a grain of mustard seed and it were in a rock, or in the heavens or in the earth, God would bring it; verily, God is Subtle, Informed.

[١٦] يبني اقم الصلوة وامر بالمعروف وانه عن المنكر
واصبر على ما اصابك ان ذلك من عزم الامور [١٧] ولا
تصعر خدك للناس ولا تمش في الارض مرحا ان الله لا يحب
كل مختال فخور [١٨] واقصد في مشيك واغضض من صوتك
ان انكر الاصوات لصوت الحمير [١٩] الم تروا ان الله سخر

16 O my child, be steadfast in prayer, and bid what is just and restrain from iniquity, and bear patiently what befalls thee; verily, that is of the bounden duties;

17 And twist not thy cheek to men, and walk not in the earth haughtily; verily, God loves not any arrogant boaster.

18 And be moderate in thy walk, and be soft in thy voice; verily, the most hated voice is the voice of asses.

19 Have ye not seen that God has pressed into

لكم ما في السموت وما في الارض واسبغ عليكم نعمه ظاهرة
وباطنة ومن الناس من يجادل في الله بغير علم ولا هدى ولا
كتب منير [٢٠] واذا قيل لهم اتبعوا ما انزل الله قالوا
بل نتبع ما وجدنا عليه اباءنا اولو كان الشيطن يدعوهم
الى عذاب السعير [٢١] ومن يسلم وجهه الى الله وهو محسن

service for you what is in the heavens and what is in the earth, and has poured down upon you His favours outwardly and inwardly. And of men is one who disputes about God without knowledge, and has no guidance and no enlightening Book.

20 And when it is said to them, Follow what God has sent down, they say, Nay, we will follow what we found our fathers at. What! though the devil calls them to the torment of the Blaze?

21 And whoso accepts Islâm with his face to God,

فقد استمسك بالعروة الوثقى وإلى الله عاقبة الأمور

[٢٢] ومن كفر فلا يحزنك كفره إلينا مرجعهم

فننبئهم بما عملوا إن الله عليم بذات الصدور [٢٣] نمتعهم

قليلا ثم نضطرهم إلى عذاب غليظ [٢٤] ولئن سألتهم من

خلق السموت والأرض ليقولن الله قل الحمد لله بل

and is a doer of good, then has he caught hold of the firm handle, and to God is the end of affairs.

22 And whoso disbelieves, let not his unbelief grieve thee—to Us is their return, and We will tell them of what they do. Verily, God knows the innermost of the breasts.

23 We will give them to enjoy a little, then will We force them to a grievous torment.

24 And if thou ask them who created the heavens and the earth, they will surely say, God. Say thou, Praise to God! but most of them

أَكْثَرُهُمْ لَا يَعْلَمُونَ [٢٥] لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ
إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ [٢٦] وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ
شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ
أَبْحُرٍ مَا نَفِدَتْ كَلِمٰتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
[٢٧] مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ

do not know.

25 God's is what is in the heavens and the earth, verily, God—He is the Independent, the Glorified.

26 And if the trees that are in the earth were pens, and the sea, if He swelled it after that into seven seas, the words of God would not be exhausted. Verily, God is Mighty, Wise.

27 Your creation and your rising is only as of

سَمِيعٌ بَصِيرٌ [٢٨] أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ
وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
إِلَىٰ أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ [٢٩] ذَٰلِكَ
بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ [٣٠] أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ

one soul. Verily, God hears, sees.

28 Hast thou not seen that God makes the night to come in upon the day and the day to come in upon the night, and presses into service the sun and the moon, each runs on to an appointed term, and that God of what ye do is informed?

29 That is for that God—yea, He—is the truth, and what they call on beside Him is vain, and that God—yea, He—is the High, the Great.

30 Hast thou not seen that the ships run in the

بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِنْ اٰيٰتِهٖ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ
صَبَّارٍ شَكُوْرٍ [٣١] وَاِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ
مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ
وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ [٣٢] يٰٓاَيُّهَا النَّاسُ اتَّقُوْا
رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِيْ وَالِدٌ عَنْ وَّلَدِهٖ وَلَا مَوْلُوْدٌ هُوَ

sea by the favour of God, that He may show you of His signs; verily, in that are surely signs to every patient, grateful person.

31 And when there overwhelms them a wave like shadows they call on God, being sincere to Him in religion, but when He saves them to the land, then of them are those who halt; but none reject our signs except all perfidious, ungodly fellows.

32 O ye people, fear your Lord, and dread the Day when the father ha not atone for his

جَازٍ عَنْ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ
الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ ﴿٣٣﴾ إِنَّ اللَّهَ عِنْدَهُ
عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي
نَفْسٌ مَاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

son, nor shall the child atone for his father at all.

33 Verily, the promise of God is true: so let not the life of this world deceive you, nor let the deceiver deceive you concerning God.

34 Verily, God—with Him is the knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs; and no soul knows what it shall earn on the morrow, and no soul knows in what land it shall die. Verily, God is Knowing, Informed.

سورة الشورى

بسم الله الرحمن الرحيم

[١] حم ۝ عسق ۝ كذلك يوحي إليك وإلى الذين من
قبلك الله العزيز الحكيم [٢] له ما في السموت وما في الأرض
وهو العلي العظيم [٣] تكاد السموت يتفطرن من فوقهن

## 83. COUNSEL.

(SU'RAH XLII.)

*In the Name of God, the Merciful, the Compassionate.*

1 *H.* M. 'A. S. Q. Thus has God, the Mighty, the Wise, inspired thee and those before thee.

2 His is what is in the heavens and what is in the earth, and He is the High, the Grand.

3 The heavens well-nigh cleave asunder from

والملئكة يسبحون بحمد ربهم ويستغفرون لمن في
الارض ألا إن الله هو الغفور الرحيم [٤] والذين اتخذوا
من دونه أولياء الله حفيظ عليهم وما أنت عليهم بوكيل
[٥] وكذلك أوحينا إليك قرآنا عربيا لتنذر أم القرى
ومن حولها وتنذر يوم الجمع لا ريب فيه فريق في الجنة

above them; and the angels celebrate the praise of their Lord and ask forgiveness for those who are in the earth; is not verily God the Forgiving, the Compassionate?

4 And those who take beside Him patrons, God watches over them, and thou art not over them a guardian.

5 And thus have We revealed to thee an Arabic Qur'ân that thou mayest warn the Mother-city and those around it, and thou mayest warn *them* of the Day of Gathering,—there is no doubt therein,—a party in the Garden,

وفريق في السعير [٦] ولو شاء الله لجعلهم امة واحدة
ولكن يدخل من يشاء في رحمته والظلمون ما لهم من
ولي ولا نصير [٧] ام اتخذوا من دونه اولياء فالله هو الولي و
هو يحيي الموتى وهو على كل شيء قدير [٨] وما اختلفتم فيه
من شيء فحكمه الى الله ذلكم الله ربي عليه توكلت واليه انيب

and a party in the Blaze.

6 And if it pleased God, He would certainly have made them one people, but He makes whom He pleases to enter into His mercy; and the wrong-doers—there is not for them a patron, nor a helper.

7 Have they taken beside Him patrons? but God—He is the patron, and He quickens the dead, and He is over all things mighty.

8 And whatever thing ye disagree about, the judgment of it is God's;—that is God my Lord: upon Him I rely and to Him I turn.

[9] فَاطِرُ السَّمٰوٰتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَ
مِنَ الْأَنْعَامِ أَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ
السَّمِيعُ الْبَصِيرُ [10] لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْأَرْضِ ۚ يَبْسُطُ
الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ [11] شَرَعَ لَكُمْ
مِنَ الدِّينِ مَا وَصّٰى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا

9 Maker of the heavens and the earth! He has made for you from yourselves fellows, and of the cattle fellows; producing you thereby. There is nothing like Him, and He is the Hearer, the Seer.

10 His are the keys of the heavens and the earth; He extends provision to whom He pleases, and is sparing; verily, He all things does know.

11 He has prescribed to you of religion what He enjoined upon Noah—and which We have revealed to thee, and what We enjoined upon

بِهٖ اِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰٓى اَنْ اَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوْا
فِيْهِ ۚ كَبُرَ عَلَى الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ۚ اَللّٰهُ يَجْتَبِيْٓ [١٢]
اِلَيْهِ مَنْ يَّشَآءُ وَيَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ ۝ وَمَا تَفَرَّقُوْٓا اِلَّا مِنْۢ [١٣]
بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ
رَّبِّكَ اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ۚ وَاِنَّ الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ مِنْۢ

Abraham and Moses and Jesus—Be steadfast in religion and be not divided therein. Great to those who join *others with God* is what thou dost call them to:

12 God chooses for Himself whom He pleases, and guides to Himself who turns repentant.

13 And they were not divided unless after there had come to them the knowledge, out of rebellion among themselves, and if it were not for a word that had gone forth from thy Lord for an appointed term, it would surely have been decided between them; and verily those who have been given to inherit the Book after

بعدهم لفي شك منه مريب [١٤] فلذلك فادع واستقم كما
أمرت ولا تتبع أهواءهم وقل آمنت بما أنزل الله
من كتب وأمرت لأعدل بينكم الله ربنا وربكم
لنا أعمالنا ولكم أعمالكم لا حجة بيننا وبينكم الله
يجمع بيننا وإليه المصير [١٥] والذين يحاجون في الله

them are surely in hesitating doubt concerning it.

14 Then to that call thou, and be steadfast as thou art commanded, and follow not their lusts; and say thou, I believe in what God has sent down of the Book and I am commanded to do justice between you; God is our Lord and your Lord: for us are our works and for you your works: there is no wrangling between us and you: God will assemble us together, and to Him is the journey.

15 And those who wrangle about God after it has

مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ [١٦] اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ
بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ [١٧] يَسْتَعْجِلُ
بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا
وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي

been assented to, their wrangling shall be vain before their Lord, and upon them shall be wrath, and for them a severe torment.

16 God it is who sent down the Book with truth, and the balance; and what shall make thee know whether haply the Hour be nigh?

17 They would hurry it on who believe not in it, but those who believe are afraid of it, and know that it is the truth. Are not verily those who dispute concerning the Hour in a

ضَلٰلٍۢ بَعِيدٍ [١٨] اَللّٰهُ لَطِيفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ
وَهُوَ الْقَوِيُّ الْعَزِيزُ [١٩] مَنْ كَانَ يُرِيدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ
فِي حَرْثِهٖ ۚ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا وَمَا لَهٗ
فِي الْاٰخِرَةِ مِنْ نَّصِيبٍ [٢٠] اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوا لَهُمْ
مِّنَ الدِّينِ مَا لَمْ يَاْذَنْۢ بِهِ اللّٰهُ ۚ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ

wide error?

18 God is gracious to His servants: He provides whom He pleases, and He is the Strong, the Mighty.

19 Whoso desires the harvest of the Hereafter, We will give increase to him in his harvest; and whoso desires the harvest of this world, We will give him thereof, and there is not for him in the Hereafter any portion.

20 Have they partners who have prescribed to them a religion which God permits not? And if it were not for the word of decision it would surely have been decided between

بينهم وان الظلمين لهم عذاب اليم [٢١] ترى الظلمين

مشفقين مما كسبوا وهو واقع بهم والذين امنوا

وعملوا الصلحت في روضت الجنت لهم ما يشاءون عند

ربهم ذلك هو الفضل الكبير [٢٢] ذلك الذي يبشر الله

عباده الذين امنوا وعملوا الصلحت قل لا اسئلكم

them; and verily the wrong-doers—for them is a painful torment.

21 Thou shalt see the wrong-doers afraid of what they have earned, and it shall fall upon them; and those who believe and do good shall be in meads and gardens—for them what they please with their Lord;—that is the great grace.

22 That is what God gives glad tidings of to His servants who believe and do good. Say thou, I ask not of you for it a reward, except

عليه اجرا الا المودة في القربى ومن يقترف حسنة
نزد له فيها حسنا ان الله غفور شكور [٢٣] ام يقولون
افترى على الله كذبا فان يشا الله يختم على قلبك ويمح الله
الباطل ويحق الحق بكلماته انه عليم بذات الصدور
[٢٤] وهو الذي يقبل التوبة عن عباده ويعفوا عن السيات

the love of kin; and whoso gains a good action WE will increase to him thereby good; verily, God is Forgiving, Grateful.

23 Do they say, He has invented against God a lie? But if God pleased He could seal up thy heart; and God will blot out vanity and make good the truth by His words; verily, He knows the innermost of the breasts.

24 And He it is who accepts repentance from His servants, and pardons the evil-doings,

ويعلم ما تفعلون [٢٥] ويستجيب الذين امنوا
وعملوا الصلحت ويزيدهم من فضله والكفرون لهم
عذاب شديد [٢٦] ولو بسط الله الرزق لعباده لبغوا في
الارض ولكن ينزل بقدر ما يشاء انه بعباده خبير بصير
[٢٧] وهو الذي ينزل الغيث من بعد ما قنطوا وينشر

and He knows what ye do.

25 And He answers those who believe and do good, and gives them increase of His grace, but the ungodly—for them is a severe torment.

26 And if God extended provision to His servants they would certainly rebel in the earth; but He sends down by measure what He pleases; verily, of His servants He is informed and does see.

27 And He it is who sends down the rain after that they have despaired, and spreads abroad His

رحمته وهو الولي الحميد [٢٨] ومن آياته خلق السموت
والأرض وما بث فيهما من دابة وهو على جمعهم إذا يشاء
قدير [٢٩] وما أصابكم من مصيبة فبما كسبت أيديكم
ويعفوا عن كثير [٣٠] وما أنتم بمعجزين في الأرض
وما لكم من دون الله من ولي ولا نصير [٣١] ومن آياته الجوار

mercy, and He is the Patron, the Glorified.

28 And of His signs is the creation of the heavens and the earth, and what He has spread abroad therein of beasts, and He to gather them together when He pleases has the power.

29 And what befalls you of trouble is for what your hands have earned, yet He pardons much.

30 And ye cannot weaken *Him* in the earth, and there is not for you beside God a patron or a helper.

31 And of His signs are the ships in the sea like

فِي الْبَحْرِ كَالْأَعْلَامِ ۝ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ
رَوَاكِدَ عَلَى ظَهْرِهِ ۝ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ
[٣٢] أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا ۝ وَيَعْفُ عَنْ كَثِيرٍ [٣٣] وَيَعْلَمَ
الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ [٣٤] فَمَا أُوتِيتُمْ
مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ

mountains: if He pleases, He calms the wind, and they lie still on the back of it; verily, in that are signs to every patient, grateful person.

32 Or He makes them founder for what they have earned; and He pardons much.

33 And let those who dispute about Our signs know that for them is no escape.

34 And whatever thing ye are given, is a provision of the life of this world: but what is with God is better and more enduring for

للذين امنوا وعلى ربهم يتوكلون [٣٥] والذين يجتنبون

كبائر الاثم والفواحش واذا ما غضبوا هم يغفرون

[٣٦] والذين استجابوا لربهم واقاموا الصلوة وامرهم

شورى بينهم ومما رزقناهم ينفقون [٣٧] والذين اذا

اصابهم البغى هم ينتصرون [٣٨] وجزؤا سيئة سيئة

those who believe and upon their Lord ely:

35 And who avoid great sins and filthy crimes, and when they are angry forgive;

36 And who assent to their Lord, and are steadfast in prayer, and their affairs go by counsel among themselves, and of what We have provided them with, do they spend.

37 And who, when there befalls them a wrong, help themselves.

38 And the reward of evil is evil like to it—but he

مِثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ [٣٩] وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم
مِّن سَبِيلٍ [٤٠] إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ
وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
[٤١] وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ

who forgives and is reconciled, His reward is upon God; verily, He loves not the wrong-doers.

39 And surely he who helps himself after the wrong done him,—these, there is not against them a way.

40 There is only a way against those who wrong men and are wanton in the earth without right:—these, for them is a painful torment.

41 And surely he who endures patiently and forgives, verily that is of the high resolve of affairs.

[٤٢] ومن يضلل الله فما له من ولي من بعده [٤٣] وترى الظلمين
لما رأوا العذاب يقولون هل الى مرد من سبيل [٤٤] وترهم
يعرضون عليها خشعين من الذل ينظرون من طرف خفي و
قال الذين امنوا ان الخسرين الذين خسروا انفسهم واهليهم
يوم القيمة الا ان الظلمين في عذاب مقيم [٤٥] وما كان لهم

42 And he whom God leads astray, there is not for him a patron after Him.

43 And thou shall see the wrong-doers, when they see the torment, say, Is there not a way to return?

44 And thou shalt see them exposed to it humbled with shame, looking on with stealthy glances; and those who believe shall say, Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Shall not verily the wrong-doers be in lasting torment?

45 And there shall not be for them a patron to

من اولياء ينصرونهم من دون الله ومن يضلل الله فما له
من سبيل [٤٦] استجيبوا لربكم من قبل ان ياتي يوم
لا مرد له من الله ما لكم من ملجا يومئذ وما لكم من نكير
[٤٧] فان اعرضوا فما ارسلنك عليهم حفيظا ان عليك
الا البلغ وانا اذا اذقنا الانسان منا رحمة فرح بها وان

help them beside God; and he whom God leads astray, there is not for them a way.

46 Answer your Lord before there comes the Day in which is no averting from God: there shall not be for you a refuge on that Day, and there shall not be for you a denial.

47 But if they turn aside, We have not sent thee over them as a guardian; upon thee is only to preach, and verily, We, when We make man taste mercy from Us, he rejoices at it,

تصبهم سيئة بما قدمت ايديهم فان الانسان كفور

[٤٨] لله ملك السموت والارض يخلق ما يشاء يهب

لمن يشاء اناثا ويهب لمن يشاء الذكور [٤٩] او يزوجهم

ذكرانا واناثا ويجعل من يشاء عقيما انه عليم قدير

[٥٠] وما كان لبشر ان يكلمه الله الا وحيا او من وراء

and if there befalls them evil for what their hands have sent before; then verily, man is ungrateful.

48 God's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases females, and He grants to whom He pleases males;

49 Or He gives them in pairs, males and females: and He makes whom He pleases barren; verily, He is Knowing, Powerful.

50 And it is not for man that God should speak to him except by inspiration or from behind

حجاب [٥١] أو يرسل رسولا فيوحي باذنه ما يشاء انه علي حكيم

[٥٢] وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتب

ولا الايمان ولكن جعلناه نورا نهدي به من نشاء من

عبادنا وانك لتهدي الى صراط مستقيم [٥٣] صراط الله الذي

له ما في السموت وما في الارض الا الى الله تصير الامور ۝

a veil;

51 Or He sends a messenger to reveal, by His permission, what He pleases; verily, He is High, Wise.

52 And thus have We revealed to thee the Spirit by Our command; thou didst not know what the Book was, nor the faith; but We have made it a light: We guide by it whom We please of Our servants. And verily, thou shalt surely guide into the straight way;

53 The way of God, whose is what is in the heavens and what is in the earth. Shall not affairs return to God?

سورة يونس

بسم الله الرحمن الرحيم

[١] الر تلك ايت الكتب الحكيم [٢] اكان للناس
عجبا ان اوحينا الى رجل منهم ان انذر الناس وبشر الذين
امنوا ان لهم قدم صدق عند ربهم قال الكفرون ان هذا

## 84. JONAS.

(SU'RAH X.)

*In the Name of God, the Merciful, the Compassionate.*

1 A. L. R. These are the signs of the wise Book.

2 Is it to men a wonder that We have revealed to a man from among them—Warn men, and give glad tidings to those who believe, that for them is an advance of sincerity gone before *them* with their Lord? The ungodly say,

لسحر مبين [٣] ان ربكم الله الذي خلق السموت والارض
في ستة ايام ثم استوى على العرش يدبر الامر ما من شفيع
الا من بعد اذنه ذلكم الله ربكم فاعبدوه افلا تذكرون
[٤] اليه مرجعكم جميعا وعد الله حقا انه يبدؤا الخلق
ثم يعيده ليجزي الذين امنوا وعملوا الصلحت بالقسط

Verily, this is a manifest sorcerer.

3 Verily, your Lord is God who created the heavens and the earth in six days; then made for the Throne to govern the affair: there is none to intercede unless after His permission. That is God your Lord; so serve Him. Will ye not then mind?

4 To Him is your return altogether—the promise of God in truth. Verily, He produces the creation, then makes it return, that He may reward those who believe and do good

والذين كفروا لهم شراب من حميم وعذاب اليم بما كانوا
يكفرون [٥] هو الذي جعل الشمس ضياء والقمر نورا و
قدره منازل لتعلموا عدد السنين والحساب ما خلق الله
ذلك الا بالحق يفصل الايت لقوم يعلمون [٦] ان في
اختلاف الليل والنهار وما خلق الله في السموت والارض

with equity; and those who disbelieve, for them is a drink of boiling water, and a painful torment, for that they disbelieve.

5 He it is who has made the sun for a brightness, and the moon for a light, and has ordained her stations, that ye may know the number of years and the reckoning. God has not created that but in truth. He details the signs to a people who know.

6 Verily, in the alternation of night and day, and in what God has created in the heavens and the earth, are surely signs to a people

لآيت لقوم يتقون [٧] إن الذين لا يرجون لقاءنا ورضوا
بالحيوة الدنيا واطمانوا بها والذين هم عن ايتنا غفلون
[٨] أولئك مأواهم النار بما كانوا يكسبون [٩] إن الذين
امنوا وعملوا الصلحت يهديهم ربهم بإيمانهم تجري
من تحتهم الأنهر في جنت النعيم [١٠] دعوهم فيها سبحنك

who fear *to do wrong.*

7 Verily, those who hope not to meet Us and are pleased with the life of this world and rest on it, and those who of OUR signs are unmindful—

8 These, their abode is the Fire, for what they have earned.

9 Verily, those who believe and do good works their Lord will guide them by their faith: there shall flow beneath them rivers in Gardens of Delight.

10 Their cry therein—Glory to Thee, O God! and

اللهم وتحيتهم فيها سلم ۚ [١١] وآخر دعواهم أن الحمد لله رب

العلمين [١٢] ولو يعجل الله للناس الشر استعجالهم

بالخير لقضي إليهم أجلهم ۖ فنذر الذين لا يرجون لقاءنا

في طغيانهم يعمهون [١٣] وإذا مس الإنسان الضر دعانا لجنبه

أو قاعدا أو قائما ۖ فلما كشفنا عنه ضره مر كأن لم يدعنا

their salutation therein, Peace!

11 And the end of their cry, Praise to God, the Lord of the worlds!

12 And if God were to hasten on to men evil as they would hasten on good, surely their end would have been decided to them. So leave We those who do not hope to meet Us in their rebellion blindly wandering.

13 And when trouble touches man, he cries to Us on his side, or sitting or standing; and when We remove from him his trouble, he passes on as though he had never called on Us in the

إلى ضر مسه كذلك زين للمسرفين ما كانوا يعملون

[١٣] ولقد أهلكنا القرون من قبلكم لما ظلموا وجاءتهم

رسلهم بالبينت وما كانوا ليؤمنوا كذلك نجزي القوم

المجرمين [١٥] ثم جعلنكم خلئف في الأرض من بعدهم

لننظر كيف تعملون [١٦] وإذا تتلى عليهم ءايتنا بينت

trouble which had touched him. Thus is made fair-seeming to the transgressors what they have done.

14 And We have already destroyed generations before you, when they did wrong, and there came to them their apostles with evidences, and they would not believe. Thus reward We the criminal people.

15 Then We made you successors in the earth after them, that We may see how ye do.

16 And when Our evident signs are recited to

قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ
قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ إِنْ أَتَّبِعُ إِلَّا
مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ
[١٧] قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ
فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ [١٨] فَمَنْ

them, those who hope not to meet Us say, Bring a Qur'ân other than this, or do thou change it; say thou, It is not for me, that I should change it of my mind; I follow only what is revealed to me; verily, I fear if I rebel against my Lord the torment of the Great Day.

17 Say thou, If it pleased God I should not have recited it to you, nor had He taught you therewith; and already have I lived among you a life-time before it; will ye then have no sense?

18 And who does a greater wrong than he who

أظلم ممن افترى على الله كذبا أو كذب بآياته إنه لا يفلح
المجرمون [١٩] ويعبدون من دون الله ما لا يضرهم ولا ينفعهم
ويقولون هؤلاء شفعاؤنا عند الله قل أتنبئون الله بما لا
يعلم في السموت ولا في الأرض سبحنه وتعلى عما يشركون
[٢٠] وما كان الناس إلا أمة واحدة فاختلفوا ولولا كلمة

invents against God a lie, or calls His signs lies? verily, the criminal shall not be happy.

19 And they serve beside God what hurts them not, nor profits them; and they say, These are our intercessors with God; say thou, Will ye inform God of what He knows not in the heavens, nor in the earth? Glory to Him, and exalted be He above what they join *with Him*!

20 And men were only one people, but they disagreed, and if it were not for a word which

سبقت من ربك لقضى بينهم فيما فيه يختلفون [٢١] و
يقولون لولا انزل عليه اية من ربه ۚ فقل انما الغيب
لله فانتظروا ۚ انى معكم من المنتظرين [٢٢] واذا
اذقنا الناس رحمة من بعد ضراء مستهم اذا لهم مكر فى
اياتنا ۗ قل الله اسرع مكرا ۗ ان رسلنا يكتبون ما تمكرون

had gone forth from thy Lord, it would surely have been decided between them concerning that wherein they disagree.

21 And they say, Unless there is sent to him a sign from his Lord;—say thou, The unseen is only God's, but wait ye, verily I am with you of those who wait.

22 And when We make men taste mercy after affliction has touched them, lo! a plot on their part against Our signs! say thou, God is swifter at plotting; verily, Our messengers write down what ye plot.

[٢٣] هو الذي يسيركم في البر والبحر حتى إذا كنتم
في الفلك وجرين بهم بريح طيبة وفرحوا بها جاءتها
ريح عاصف وجاءهم الموج من كل مكان وظنوا أنهم أحيط
بهم دعوا الله مخلصين له الدين لئن أنجيتنا من
هذه لنكونن من الشاكرين [٢٤] فلما أنجاهم إذا هم

23 He it is who makes you travel in the land and the sea, until when ye are in the ships—and these run with them with a favouring wind, and they rejoice therein; there comes to them a violent wind, and there comes to them the wave from every place, and they think that they are encompassed therewith—they cry to God being sincere to Him in religion, Surely if Thou save us from this, we shall surely be of the thankful.

24 And when He has saved them, lo! they are

يبغون في الارض بغير الحق يا ايها الناس انما بغيكم على
انفسكم متاع الحيوة الدنيا ثم الينا مرجعكم فننبئكم بما
كنتم تعملون [٢٥] انما مثل الحيوة الدنيا كماء انزلناه
من السماء فاختلط به نبات الارض مما يأكل الناس والانعام
حتى اذا اخذت الارض زخرفها وازينت وظن اهلها انهم

wanton in the earth without right. O ye people, your wantonness is only against yourselves—a provision of the life of this world; then to Us is your return, and We will inform you of what ye have done.

25 The likeness of the life of this world is only like water which We send down from heaven, and with which is mixed the vegetation of the earth, of which men and cattle eat until when the earth puts on its golden raiment and is decked out and the people thereof think

قدرون عليها اتها امرنا ليلا او نهارا فجعلنها حصيدا
كان لم تغن بالامس كذلك نفصل الايت لقوم يتفكرون
[٢٦] والله يدعوا الى دار السلم ويهدى من يشاء الى صراط
مستقيم [٢٧] للذين احسنوا الحسنى وزيادة ولا يرهق
وجوههم قتر ولا ذلة اولئك اصحب الجنة هم فيها

that they have power over it, Our behest comes to it by night or by day, and We make it mown down, as though it never had been rich yesterday. Thus We make clear the signs to a people who reflect.

26 And God calls to the Abode of Peace, and guides whom He pleases into the straight way.

27 For those who do good is good, and an increase, nor shall blackness nor disgrace cover their faces,—these the people of the Garden, they shall be therein for ever.

خٰلِدُونَ [٢٨] وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَ

تَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللّٰهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ

وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ مُظْلِمًا أُولٰئِكَ أَصْحٰبُ النَّارِ هُمْ

فِيهَا خٰلِدُونَ [٢٩] وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ

أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ

28 And those who earn evil, the reward of evil is its like, and disgrace shall cover them,—there is not for them against God a protector: as though their faces were covered with a part of the dark night;—these are the fellows of the Fire, they shall be therein for ever.

29 And on the Day We will gather them all together, then will We say to those who joined *others with Me*, To your places, ye and your partners;—and We will separate between

شركاؤهم ما كنتم إيانا تعبدون [٣٠] فكفى بالله شهيدا
بيننا وبينكم إن كنا عن عبادتكم لغفلين [٣١] هنالك
تبلوا كل نفس ما أسلفت وردوا إلى الله مولاهم الحق
وضل عنهم ما كانوا يفترون [٣٢] قل من يرزقكم من السماء
والأرض أمن يملك السمع والأبصار ومن يخرج الحي من الميت

them; and their partners shall say, It was not us ye served:

30 And God suffices as a witness between us and you, that we were certainly unmindful of your services.

31 There shall every soul prove what it has sent on before, and they shall be returned to God, their true patron, and there shall stray away from them what they invented.

32 Say thou, Who provides you food from the heaven and the earth? or who has power over the hearing and the sight? and who brings forth the living from the dead, and

ويخرج الميت من الحي ومن يدبر الامر فسيقولون الله
فقل افلا تتقون [٣٣] فذلكم الله ربكم الحق فماذا
بعد الحق الا الضلل فانى تصرفون [٣٤] كذلك حقت
كلمت ربك على الذين فسقوا انهم لا يؤمنون [٣٥] قل هل
من شركائكم من يبدؤا الخلق ثم يعيده قل الله

brings forth the dead from the living? and who governs the affair? then will they say, God; then say thou, Will ye not then fear?

33 And that is God your true Lord: and what is there after the truth but error? How then are ye turned aside?

34 Thus is proved true the word of Thy Lord against those who do wickedly, that they shall not believe.

35 Say thou, Is there any of your partners who produces the creation, then makes it return: say thou, God produces the creation, then

يبدؤا الخلق ثم يعيده فانى تؤفكون [٣٦] قل هل من
شركائكم من يهدى الى الحق قل الله يهدى للحق
افمن يهدى الى الحق احق ان يتبع امن لا يهدى الا
ان يهدى فما لكم كيف تحكمون [٣٧] وما يتبع
اكثرهم الا ظنا ان الظن لا يغنى من الحق شيئا ان الله

makes it return; how then are ye turned aside?

36 Say thou, Is there any of your partners who guides to the truth? Say thou, God guides to the truth. Is then He who guides to the truth more worthy to be followed, or he who is not guided unless he is guided; then what is in you? how ye judge?

37 And most of them follow an opinion only, but verily, an opinion avails not against truth

عليم بما يفعلون [٣٨] وما كان هذا القرآن أن يفترى من دون الله
ولكن تصديق الذي بين يديه وتفصيل الكتب لا ريب
فيه من رب العلمين [٣٩] أم يقولون افتراه قل
فأتوا بسورة مثله وادعوا من استطعتم من دون الله
إن كنتم صادقين [٤٠] بل كذبوا بما لم يحيطوا بعلمه

at all. Verily, God knows what they do.

38 And this Qur'ân could not have been invented by any beside God, but it is a confirmation of what was before it and an explanation of the Book—there is no doubt therein—from the Lord of the worlds.

39 Do they say, He has invented it? say thou, Then bring a Sûrah like it, and call on whom ye can beside God, if ye are sincere.

40 Nay, but they call that a lie the knowledge whereof they do not encompass, and while

ولما يأتهم تأويله كذلك كذب الذين من قبلهم فانظر
كيف كان عاقبة الظلمين [٤١] ومنهم من يؤمن به ومنهم
من لا يؤمن به وربك أعلم بالمفسدين [٤٢] وإن كذبوك
فقل لي عملي ولكم عملكم أنتم بريئون مما أعمل وأنا
بريء مما تعملون [٤٣] ومنهم من يستمعون إليك

there is not given them its interpretation; thus did those call it a lie who were before them; but see what was the end of the wrong-doers!

41 And of them are some who believe in it, and of them are some who believe not in it, and thy Lord best knows the evil-doers.

42 And if they call thee a liar, then say thou, For me my work and for you your work: ye are clear of what I do, and I am clear of what ye do.

43 And of them are some who listen to thee, but

[٤٣] أفأنت تسمع الصم ولو كانوا لا يعقلون ومنهم من
ينظر إليك أفأنت تهدي العمي ولو كانوا لا يبصرون
[٤٥] إن الله لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون
[٤٦] ويوم يحشرهم كأن لم يلبثوا إلا ساعة من النهار
يتعارفون بينهم قد خسر الذين كذبوا بلقاء الله وما كانوا

wilt thou make the deaf to hear, although they have no sense?

44 And of them are some who look at thee; but wilt thou guide the blind, although they see not?

45 Verily, God wrongs not men in anything but men themselves do wrong.

46 And on the Day He will gather them together as though they had not tarried except an hour of the day, they shall know each other; —Now lost are those who call the meeting of God a lie, and are not guided.

مهتدين [٤٧] وإما نرينك بعض الذي نعدهم أو نتوفينك

فإلينا مرجعهم ثم الله شهيد على ما يفعلون [٤٨] ولكل

أمة رسول فإذا جاء رسولهم قضي بينهم بالقسط وهم

لا يظلمون [٤٩] ويقولون متى هذا الوعد إن كنتم صادقين

[٥٠] قل لا أملك لنفسي ضرا ولا نفعا إلا ما شاء الله لكل

47 And whether We show thee a part of that with which We have threatened them, or whether We take thee to Ourself—to Us is their return, then will God be a witness of what they do.

48 And every people has an apostle; and when their apostle is come, it is decided between them with equity, and they are not wronged.

49 And they say, When is this threat to come, if ye are true?

50 Say thou, I have no power over myself for harm or for profit except as it pleases God.

أمة أجل إذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون

[٥١] قل أرءيتم إن أتاكم عذابه بياتا أو نهارا ماذا

يستعجل منه المجرمون [٥٢] أثم إذا ما وقع آمنتم به

آلئن وقد كنتم به تستعجلون [٥٣] ثم قيل للذين

ظلموا ذوقوا عذاب الخلد هل تجزون إلا بما كنتم

For every people is a term; when their term comes, they cannot retard it an hour nor advance it.

51 Say thou, Have ye seen, if there come to you His torment by night or day, what will the wicked hurry thereof?

52 What then when it falls, will ye believe it? now, when already ye had hurried it on?

53 Then shall it be said to those who did wrong, Taste ye the torment of eternity; shall ye be rewarded except for what ye have earned?

تكسبون [٥٤] ويستنبئونك احق هو قل اي وربي
انه لحق وما انتم بمعجزين [٥٥] ولو ان لكل نفس
ظلمت ما في الارض لافتدت به واسروا الندامة لما راوا العذاب
وقضي بينهم بالقسط وهم لا يظلمون [٥٦] الا ان لله
ما في السموت والارض الا ان وعد الله حق ولكن اكثرهم

54 And they ask thee for information, whether it be true; say thou, Yea, by my Lord! verily, it is the truth; and ye cannot weaken *Him*.

55 Although every soul that has done wrong had what is in the earth, it would surely ransom itself therewith, and they will conceal the repentance when they shall see the torment, and it shall be decided between them with equity, and they shall not be wronged.

56 Is not, verily, what is in the heavens and the earth God's? Is not, verily, the promise of God true? but most of them do not know.

لا يعلمون [٥٧] هو يحيي و يميت و اليه ترجعون [٥٨] يا ايها
الناس قد جاءتكم موعظة من ربكم و شفاء لما في
الصدور و هدى و رحمة للمؤمنين [٥٩] قل بفضل الله
و برحمته فبذلك فليفرحوا هو خير مما يجمعون
[٦٠] قل ارءيتم ما انزل الله لكم من رزق فجعلتم

57 He quickens and He kills, and to Him shall ye be returned

58 O ye people, now has come to you an admonition from your Lord, and a balm for what is in your breasts, and a guidance and mercy to the faithful.

59 Say thou, By the grace of God and by His mercy,—then in that let them rejoice; it is better than what they heap up.

60 Say thou, Have ye seen, what God has sent down to you of provision? then ye have

منه حراما وحلالا قل آلله اذن لكم ام على الله تفترون

[٦١] وما ظن الذين يفترون على الله الكذب يوم القيمة

ان الله لذو فضل على الناس ولكن اكثرهم لا يشكرون

[٦٢] وما تكون في شان وما تتلو منه من قران ولا تعملون

من عمل الا كنا عليكم شهودا اذ تفيضون فيه وما يعزب

made of it unlawful and lawful; say thou, Does God permit you, or do ye invent against God?

61 And what will those think who invent against God a lie on the Day of Resurrection? verily, God is full of grace to men, but most of them do not give thanks.

62 And thou shalt not be at work, nor shalt thou recite from Him of the Qur'an, nor shall ye do a work, but We are over you witnesses when ye are engaged therein, and there is

عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ
مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ [٦٣] أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ
لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [٦٤] الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ [٦٥] لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [٦٦] وَلَا يَحْزُنكَ

not hidden from thy Lord the weight of an atom in the earth nor in the heaven, nor is there less than that, nor greater, but is in the plain Book.

63 Are not, verily, the friends of God, those on whom is no fear, nor are they grieved?

64 Those who believe and fear *to do wrong*;

65 For them are glad tidings in the life of this world and in the Hereafter; there is no change in the words of God; that is the great bliss.

66 And let not their speech grieve thee; verily,

قولهم ان العزة لله جميعا هو السميع العليم [٦٧] الا
ان لله من في السموت ومن في الارض وما يتبع الذين
يدعون من دون الله شركاء ان يتبعون الا الظن وان هم
الا يخرصون [٦٨] هو الذي جعل لكم الليل لتسكنوا فيه
والنهار مبصرا ان في ذلك لايت لقوم يسمعون [٦٩] قالوا

might is of God altogether; He is the Hearer, the Knower.

67 Is not, verily, whoever is in the heavens and whoever is in the earth God's? and what do they follow who call upon partners beside God? they follow only an opinion, and do only conjecture.

68 He it is who made for you the night that ye might rest therein, and the day to show forth; verily, in that are surely signs to a people who hearken.

اتخذ الله ولدا سبحنه هو الغني له ما في السموت وما
في الارض ان عندكم من سلطن بهذا اتقولون على الله
ما لا تعلمون [٧٠] قل ان الذين يفترون على الله الكذب
لا يفلحون [٧١] متاع في الدنيا ثم الينا مرجعهم ثم
نذيقهم العذاب الشديد بما كانوا يكفرون [٧٢] واتل عليهم

69 They say, God has taken to Himself a son; glory to Him! He is the Independent; His is what is in the heavens and what is in the earth; there is not with you any authority for this; will ye say against God what ye do not know?

70 Say thou, Verily, those who invent against God a lie shall not be happy:

71 A provision in this world—then to Us is their return; then will WE make them taste the severe torment, for that they did disbelieve.

72 And recite to them the story of Noah when

نبأ نوح إذ قال لقومه يقوم إن كان كبر عليكم مقامي
وتذكيري بآيات الله فعلى الله توكلت فأجمعوا أمركم
وشركاءكم ثم لا يكن أمركم عليكم غمة ثم اقضوا إلي
ولا تنظرون [٧٣] فإن توليتم فما سألتكم من أجر إن
أجري إلا على الله وأمرت أن أكون من المسلمين [٧٤] فكذبوه

he said to his people, O people, if my stay is grievous to you, and my reminding by the signs of God, then upon God I rely; so gather together your affairs and your partners, then let not your affair for you be in the dark, then decide respecting me, and delay not.

73 But if ye turn aside, I ask not of you a reward: my reward is with God alone, and I am commanded to be of the Muslims.

74 But they called him a liar, and We saved him,

فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ
[٧٥] ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم
بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ
نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ [٧٦] ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ

and those with him in the ark, and We made them successors, and drowned those who called Our signs lies, and see what was the end of those who were warned.

75 Then We raised up after him apostles to their people, and they came to them with evidences, but they would not believe in what they had called a lie before; thus We stamp upon the hearts of the transgressors.

76 Then We raised up after them Moses and

وهرون الى فرعون وملائه بايتنا فاستكبروا و
كانوا قوما مجرمين [٧٧] فلما جاءهم الحق من
عندنا قالوا ان هذا لسحر مبين [٧٨] قال موسى اتقولون
للحق لما جاءكم اسحر هذا ولا يفلح الساحرون
[٧٩] قالوا اجئتنا لتلفتنا عما وجدنا عليه اباءنا وتكون

Aaron, to Pharaoh and his chiefs, with Our signs, but they acted proudly, and were a wicked people.

77 And when there came to them the truth from before Us, they said, Verily, this is plain sorcery.

78 Moses said, Do ye say of the truth when it has come to you, Is it sorcery this? but sorcerers shall not be happy.

79 They said, Art thou come to us to turn us away from what we found our fathers at,

لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ [٨٠] وَقَالَ
فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ
لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ [٨١] فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ
مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ [٨٢] وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ

and that there be for you greatness n the land; but we will not believe you.

80 And Pharaoh said, Bring me every skilful sorcerer; and when there came the sorcerers, Moses said to them, Throw down what ye have to throw.

81 And when they had thrown down, Moses said, What ye have brought is sorcery, verily, God will presently make it vain; verily, God will not make the work of the wicked go aright.

82 And God will make true the truth by His words, although averse the wicked be.

المجرمون [٨٣] فما آمن لموسى الا ذرية من قومه على
خوف من فرعون وملائهم ان يفتنهم وان فرعون لعال في
الارض وانه لمن المسرفين [٨٤] وقال موسى يقوم ان كنتم
آمنتم بالله فعليه توكلوا ان كنتم مسلمين [٨٥] فقالوا
على الله توكلنا ربنا لا تجعلنا فتنة للقوم الظلمين

83 And none believed in Moses except a generation of his people, for fear of Pharaoh and their chiefs, lest he should afflict them; and verily, Pharaoh was haughty in the land, and verily, he was of the transgressors.

84 And Moses said, O people, if ye believe in God, then upon Him do ye rely, if ye are Muslims.

85 And they said, Upon God we rely: our Lord, make us not a trial for the wrong-doing people;

[٨٦] ونجنا برحمتك من القوم الكفرين [٨٧] واوحينا الى موسى
واخيه ان تبوا لقومكما بمصر بيوتا واجعلوا بيوتكم
قبلة واقيموا الصلوة وبشر المؤمنين [٨٨] وقال موسى
ربنا انك اتيت فرعون وملاه زينة واموالا فى الحيوة
الدنيا ربنا ليضلوا عن سبيلك ربنا اطمس على اموالهم

86 And save us by Thy mercy from the ungodly people.

87 And We revealed to Moses and his brother,—Provide for your people in Egypt houses, and make your houses a qiblah, and be steadfast in prayer, and give glad tidings to the faithful.

88 And Moses said, Our Lord, verily, Thou hast given to Pharaoh and his chiefs adornment and wealth in the life of this world; our Lord, that they may lead astray from Thy way; our Lord, confound their wealth, and

واشدد على قلوبهم فلا يؤمنوا حتى يروا العذاب الاليم

[٨٩] قال قد اجيبت دعوتكما فاستقيما ولا تتبعان سبيل

الذين لا يعلمون [٩٠] وجاوزنا ببني اسرائيل البحر

فاتبعهم فرعون وجنوده بغيا وعدوا حتى اذا ادركه

الغرق قال امنت انه لا اله الا الذي امنت به بنوا اسرائيل

harden their hearts that they may not believe until they see the painful torment.

89 He said, Now is heard the prayer of you both, but be ye upright, and follow not the way of those who do not know.

90 And We brought the Children of Israel across the sea, and there followed them Pharaoh and his hosts out of jealousy and hostility, until when the drowning overtook him, he said, I believe that there is no God but He in whom the Children of Israel believe,

وَأَنَا مِنَ الْمُسْلِمِينَ [٩١] آلْئَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ
الْمُفْسِدِينَ [٩٢] فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ
خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ
[٩٣] وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ
مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ

and I am of the Muslims.

91 —Now, and thou hast already rebelled before and wast of the evil-doers:

92 But to-day will We save thee with thy body that thou mayest be to those after thee a sign, and verily, most of the people of Our signs are unmindful.

93 And already We established the Children of Israel with a sure establishment, and We provided them with good things, and they differed not, until there had come to them the knowledge; verily, thy Lord will decid

يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

[٩٤] فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ

يَقْرَءُونَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ [٩٥] وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا

بِآيٰتِ اللّٰهِ فَتَكُونَ مِنَ الْخٰسِرِينَ [٩٦] إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ

between them on the Day of Resurrection concerning that wherein they disagree.

94 And if thou art in doubt as to what We have revealed to thee, then ask those who read the Book before thee. There has certainly come to thee the truth from thy Lord, so be not thou of those who doubt.

95 And be not of those who call the signs of God lies, lest thou be of the losers.

96 Verily, those against whom is due the word of

وَبِكَ لَا يُؤْمِنُونَ [٩٧] وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ

[٩٨] فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ ۚ

لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ

مَتَّعْنَاهُمْ إِلَىٰ حِينٍ [٩٩] وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ

كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

thy Lord will not believe,

97 Although there come to them every sign, until they see the painful torment.

98 And if it were not for it, any city would have believed, and there would have profited it its faith—but the people of Jonas; when they believed We removed from them the torment of disgrace in the life of this world, and We provided them for a time.

99 And if thy Lord pleased, surely those who are in the earth would have believed all of them together. Wilt thou then compel men to become believers?

[١٠٠] وما كان لنفس أن تؤمن إلا بإذن الله ويجعل
الرجس على الذين لا يعقلون [١٠١] قل انظروا ماذا في السموت
والأرض وما تغني الآيت والنذر عن قوم لا يؤمنون [١٠٢] فهل
ينتظرون إلا مثل أيام الذين خلوا من قبلهم قل فانتظروا
إني معكم من المنتظرين [١٠٣] ثم ننجي رسلنا والذين

100 And it is not for a soul to believe unless with the permission of God, and He puts horror on those who have no sense.

101 Say thou, Look to what is in the heavens and the earth, but signs and warners avail not against a people who will not believe.

102 Then what do they expect but the like of the days of those who have gone before them? Say thou, And wait ye; verily, I am with you of those who wait.

103 Then will We save Our apostles and those

امنوا كذلك حقا علينا ننج المؤمنين [١٠٣] قل يايها
الناس ان كنتم فى شك من دينى فلا اعبد الذين تعبدون من
دون الله ولكن اعبد الله الذى يتوفكم وامرت ان اكون
من المؤمنين [١٠٥] وان اقم وجهك للدين حنيفا ولا
تكونن من المشركين [١٠٦] ولا تدع من دون الله ما لا ينفعك

who believe; thus is due from Us to save the faithful.

104 Say thou, O ye people, if ye are in doubt as to my religion—I serve not those ye serve beside God, but I serve God who takes you to Himself, and I am commanded to be of the faithful.

105 And—set thy face steadfast in religion as a *Hanîf*, and be not of the polytheists.

106 And call not beside God on what profits thee

ولا يضرك فان فعلت فانك اذا من الظلمين [١٠٧] وان يمسسك

الله بضر فلا كاشف له الا هو وان يردك بخير فلا راد

لفضله يصيب به من يشاء من عباده وهو الغفور الرحيم

[١٠٨] قل يا ايها الناس قد جاءكم الحق من ربكم فمن

اهتدى فانما يهتدى لنفسه ومن ضل فانما يضل عليها

not, nor hurts thee; and if thou do, verily, thou wilt be then of the wrong-doers.

107 And if God touch thee with hurt, then is there none to remove it except He, and if He desire for thee good, then is there not one to keep back His grace—He confers it on whom He pleases of His servants, and He is the Forgiving, the Compassionate.

108 Say thou, O ye people, now is come to you the truth from your Lord: whoso then is guided, is guided only for himself, and whoso errs, errs only against it. And I am

وَمَا أَنَا عَلَيْكُم بِوَكِيلٍ ﴿١٠٩﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ
حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝

not over you a guardian.

109 And follow thou what is revealed to thee, and be patient till God judges; and He is the best of judges.

﴿ سورة سبأ ﴾

بسم الله الرحمن الرحيم

[1] الحمد لله الذي له ما في السموات وما في الأرض وله
الحمد في الآخرة وهو الحكيم الخبير [2] يعلم
ما يلج في الأرض وما يخرج منها وما ينزل من السماء وما

## 85. SABÂ.

(SU'RAH XXXIV.)

*In the Name of God, the Merciful, the Compassionate.*

1 Praise to God, whose is what is in the heavens and what is in the earth, and His is the praise in the Hereafter; and He is the Wise, the Informed!

2 He knows what enters into the earth, and what comes out of it, and what comes down from heaven, and what goes up into it; and

يَعْرُجُ فِيهَا ۖ وَهُوَ الرَّحِيمُ الْغَفُورُ [٣] وَقَالَ الَّذِينَ كَفَرُوا
لَا تَأْتِينَا السَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۚ
لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ
مِن ذَٰلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ [٤] لِّيَجْزِيَ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

He is the Compassionate, the Forgiving!

3 And those who disbelieve say, There shall not come to us the Hour; say thou, Nay, by my Lord! it will surely come to you. Knower of the secret! there is not hidden from Him the weight of a mite in the heavens, nor in the earth, nor less than that nor greater, but is in the plain Book,

4 That He may reward those who believe and do good works:—these, for them is pardon, and a noble provision.

[٥] وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ
مِّن رِّجْزٍ أَلِيمٌ [٦] وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ
إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَىٰ صِرَاطِ الْعَزِيزِ
الْحَمِيدِ [٧] وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ
يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ

5 And those who endeavour concerning Our signs to weaken them—these, for them is a torment of painful chastisement.

6 And they who are given knowledge see that what is sent down to thee from thy Lord is the truth, and guides into the way of the Mighty, the Glorious;

7 And those who disbelieve say, Shall we guide you to a man who tells you that when ye are torn all to pieces, verily, ye shall be a new creation.

[٨] أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ [٩] أَفَلَمْ يَرَوْا إِلَىٰ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنْ نَشَأْ نَخْسِفْ
بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ [١٠] وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ

8 He has invented against God a lie, or in him is a Jinn;—nay, those who believe not in the Hereafter shall be in the torment and a wide error.

9 Have they not seen what is before them and what is behind them of the heaven and the earth? If We pleased, We could cleave with them the earth, or We could make to fall upon them a portion of the heaven. Verily, in that is surely a sign to every repentant servant.

10 And already We gave David from Us grace;

يجبال اوبي معه والطير ج والنا له الحديد ان اعمل

سبغت وقدر في السرد واعملوا صالحا اني بما تعملون

بصير [11] ولسليمن الريح غدوها شهر ورواحها شهر ج

واسلنا له عين القطر ومن الجن من يعمل بين يديه باذن

ربه ومن يزغ منهم عن امرنا نذقه من عذاب السعير

—O mountains, echo with him, and O birds;
—and We softened for him iron—Make thou coats of mail, and adapt the plates, and do the right; verily, I see what ye do.

11 And to Solomon the wind, its morning journey was a month, and its evening journey a month, and We made to flow for him a fountain of molten copper; and of the Jinn were some who worked before him by the permission of his Lord,—and whoso swerved among them from Our bidding, We will make him taste the torment the Blaze.

[١٢] يعملون له ما يشاء من محاريب وتماثيل وجفان
كالجواب وقدور راسيات اعملوا آل داود شكرا وقليل من
عبادي الشكور [١٣] فلما قضينا عليه الموت ما دلهم
على موته الا دابة الارض تاكل منسأته فلما خر تبينت
الجن ان لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين

12 They made for him what he pleased of palaces and images and large dishes like fish-ponds, and cauldrons set firm;—Work, ye family of David, thankfully,—and few of My servants are thankful.

13 And when We decreed for him death, nothing discovered to them his death except a reptile of the earth that ate his staff; and when he fell down, it was made plain to the Jinn that if they had known the secret they had not tarried in the shameful torment.

[١٤] لقد كان لسبإ في مسكنهم آية جنتان عن يمين وشمال
كلوا من رزق ربكم واشكروا له بلدة طيبة ورب غفور
[١٥] فأعرضوا فأرسلنا عليهم سيل العرم وبدلناهم
بجنتيهم جنتين ذواتي أكل خمط وأثل وشيء من سدر
قليل [١٦] ذلك جزيناهم بما كفروا وهل نجزي إلا الكفور

14 Already there was to Sabâ in their dwellings a sign: two gardens on the right hand and on the left,—Eat of the provision of your Lord, and be thankful to Him,—a good country and a Forgiving Lord!

15 But they turned aside, and We sent against them the flood of 'Arim, and We changed them their gardens into two gardens of bitter fruit and tamarisk and some few lote trees;—

16 That We rewarded them for that they disbelieved, and do We *so* reward any except the un-godly?

[١٧] وجعلنا بينهم وبين القرى التي باركنا فيها قرى ظاهرة
وقدرنا فيها السير سيروا فيها ليالي واياما امنين
[١٨] فقالوا ربنا باعد بين اسفارنا وظلموا انفسهم
فجعلناهم احاديث ومزقناهم كل ممزق ان في ذلك لايت
لكل صبار شكور [١٩] ولقد صدق عليهم ابليس ظنه فاتبعوه

17 And We made between them and the cities which We had blessed conspicuous cities, and We measured out therein stages—Journey therein by night and by day in safety.

18 But they said, Our Lord, make a greater distance between our journeys and they did wrong themselves, and We made them legends, and We tore them all to pieces; verily, in that are surely signs to every patient, grateful person.

19 And already Iblís verified against them his opinion, and they followed him except a

الا فريقا من المؤمنين [٢٠] وما كان له عليهم من سلطن الا
لنعلم من يؤمن بالاخرة ممن هو منها في شك وربك على كل شيء
حفيظ [٢١] قل ادعوا الذين زعمتم من دون الله لا يملكون مثقال
ذرة في السموت ولا في الارض وما لهم فيهما من شرك وما له منهم
من ظهير [٢٢] ولا تنفع الشفاعة عنده الا لمن اذن له حتى

party of the faithful.

20 And he had no authority over them but that We might know who it was that believed in the Hereafter from him who amongst them was in doubt, and thy Lord over all things is a guardian.

21 Say thou, Call upon those whom ye imagine beside God: they have no power over the weight of an atom in the heavens, nor in the earth, and they have not therein any share, and there is not for Him any among them to back up.

22 And there shall not profit any intercession with Him except for whom He permits, until

اذا فزع عن قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلي
الكبير [٢٣] قل من يرزقكم من السموت والارض قل الله وانا او
اياكم لعلى هدى او في ضلل مبين [٢٤] قل لا تسئلون عما
اجرمنا ولا نسئل عما تعملون [٢٥] قل يجمع بيننا ربنا
ثم يفتح بيننا بالحق وهو الفتاح العليم [٢٦] قل ارونى

when the terror is taken off from their breasts, they shall say, What says your Lord? they shall say, The truth,—and He is the High, the Great.

23 Say thou, who provides you from the heavens and the earth? say thou, God; and verily, we or ye are surely upon guidance or in plain error.

24 Say thou, Ye shall not be asked as to what sins we have committed, nor shall we be asked as to what ye do.

25 Say thou, Our Lord will gather us together, then will He judge between us in truth and He is the Judge, the Knowing.

26 Say thou, Show me those whom ye have

الذين ألحقتم به شركاء كلا بل هو الله العزيز الحكيم

[٢٧] وما أرسلناك إلا كافة للناس بشيرا ونذيرا ولكن

أكثر الناس لا يعلمون [٢٨] ويقولون متى هذا الوعد إن كنتم

صادقين [٢٩] قل لكم ميعاد يوم لا تستأخرون عنه ساعة

ولا تستقدمون [٣٠] وقال الذين كفروا لن نؤمن بهذا القرآن

joined with Him as partners; ay, but He is God the Mighty, the Wise.

27 And We have not sent thee but to men generally as a bearer of glad tidings, and a warner, but most men do not know.

28 And they say, When is this promise to come, if ye are true?

29 Say thou, For you is the appointment of a Day which ye shall not retard an hour nor hasten on.

30 And those who disbelieve say, We will never believe in this Qur'ân nor in what was before

وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ
رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ
اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ
[٣١] قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ
عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ

it; but if thou couldst see when the wrong-doers shall be set before their Lord: they will iterate words with one another; those who were weak shall say to those who behaved proudly, If it were not for you we would surely have been believers;

31 Those who behaved proudly shall say to those who were weak, Did we turn you away from the guidance after it came to you? nay, ye were sinners.

[٣٢] وقال الذين استضعفوا للذين استكبروا بل مكر الليل
والنهار اذ تأمروننا ان نكفر بالله ونجعل له اندادا
وأسروا الندامة لما رأوا العذاب وجعلنا الأغلال في
أعناق الذين كفروا هل يجزون الا ما كانوا يعملون [٣٣] وما أرسلنا
في قرية من نذير الا قال مترفوها انا بما أرسلتم به

32 And those who were weak shall say to those who behaved proudly, Nay, but ye plotted night and day when ye did bid us that we should not believe in God and that we should make for Him equals;—and they shall conceal the repentance when they shall see the torment, and We will put collars on the necks of those who have disbelieved. Shall they be rewarded but for what they have done?

33 And We have not sent to any city a warner but the opulent thereof said, Verily, we in what ye are sent with do disbelieve.

كفرون [٣٤] وقالوا نحن اكثر اموالا واولادا وما نحن

بمعذبين [٣٥] قل ان ربي يبسط الرزق لمن يشاء ويقدر

ولكن اكثر الناس لا يعلمون [٣٦] وما اموالكم ولا اولادكم

بالتي تقربكم عندنا زلفى الا من امن وعمل صالحا فاولئك

لهم جزاء الضعف بما عملوا وهم في الغرفت امنون [٣٧] و

34 And they say, We are numerous in wealth and children, and we shall not be tormented.

35 Say thou, Verily, my Lord extends provision to whom He pleases and is sparing, but most men do not know.

36 And neither your wealth nor your children is what will bring you to a nearer approach to Us except him who believes and does good;—these, for them is a double reward for what they have done, and they shall be in pavilions secure.

37 And those who endeavour concerning Our

الذين يسعون في ايتنا معجزين اولئك في العذاب محضرون

[٣٨] قل ان ربي يبسط الرزق لمن يشاء من عباده ويقدر له

وما انفقتم من شيء فهو يخلفه وهو خير الرزقين [٣٩] و

يوم يحشرهم جميعا ثم يقول للملئكة اهؤلاء اياكم

كانوا يعبدون [٤٠] قالوا سبحنك انت ولينا من دونهم

signs to weaken Us, these in the torment shall be arraigned.

38 Say thou, Verily, my Lord extends provision to whom He pleases of His servants, and He is sparing to him, and whatever thing ye spend He will repay it, and He is the best of providers.

39 And on the Day He will gather them all together, then will He say to the angels, Did these serve you?

40 They shall say, Glory to Thee! Thou art our

بل كانوا يعبدون الجن ۚ اكثرهم بهم مؤمنون [٤١] فاليوم

لا يملك بعضكم لبعض نفعا ولا ضرا ونقول للذين ظلموا

ذوقوا عذاب النار التي كنتم بها تكذبون [٤٢] واذا تتلى

عليهم ايتنا بينت قالوا ما هذا الا رجل يريد ان يصدكم عما

كان يعبد اباؤكم ۚ وقالوا ما هذا الا افك مفترى وقال الذين

patron, instead of them; nay, they served the Jinn—most of them did believe in them.

41 But to-day the one of you shall have no power over the other for profit or for harm, and We will say to those who did wrong, Taste ye the torment of the Fire which ye did call a lie.

42 And when Our evident signs are recited to them, they say, This is no other than a man who de ires to turn you aside from what your fathers served; and they say, This is no other than a lie invented. And those who

كَفَرُوا بِالْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ [٤٣] وَمَا

آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ

مِنْ نَذِيرٍ [٤٤] وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ

مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ [٤٥] قُلْ

إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ

disbelieve in the truth when it has come to them, say, This is no other than plain sorcery.

43 And We have not given them a book which they may study, and We have not sent to them before thee a warner.

44 And those before them called it a lie; and these have not reached a tenth of what We had given them. And they called My apostles liars, but what was My vengeance?

45 Say thou, I only admonish you of one thing—that ye stand up before God in twos and

تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم
بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ [٤٦] قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ
فَهُوَ لَكُمْ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ اللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ [٤٧] قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُيُوبِ
[٤٨] قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ [٤٩] قُلْ إِنْ

singly, then reflect: there is not in your fellow any Jinn; he is only a warner to you before a severe torment.

46 Say thou, I ask not you for a reward; it is for yourselves; my reward is only with God, and He is over all things a witness.

47 Say thou, Verily, my Lord hurls forth the truth,—the Knower of secrets.

48 Say thou, Truth is come, and He produces not a vain thing, nor makes it return.

49 Say thou, If I err, I err only against myself,

ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي
إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ [٥٠] وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا
فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ [٥١] وَقَالُوا آمَنَّا بِهِ ۖ وَأَنَّىٰ لَهُمُ
التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ [٥٢] وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ ۖ وَ
يَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ [٥٣] وَحِيلَ بَيْنَهُمْ وَبَيْنَ

and if I am guided it is by what my Lord has revealed to me; verily, He is the Hearer, the Nigh.

50 And if thou couldst see when they shall be confounded, and there shall be no escape, and they shall be taken from a near place!

51 And they shall say, We believe in it;—but how shall they receive from a distant place?

52 And already have they disbelieved in it before, and aimed at the unseen from a distant place.

53 And there shall be a barrier between them

مَا يَشْتَهُونَ [٥٤] كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا
فِي شَكٍّ مُرِيبٍ

and what they shall wish for ;
54 As was done with their fellows before ; verily,
they were in hesitating doubt.

سورة فاطر

بسم الله الرحمن الرحيم

[1] الحمد لله فاطر السموت والارض جاعل الملئكة
رسلا اولى اجنحة مثنى وثلث ورباع يزيد فى الخلق ما يشاء ان الله
على كل شىء قدير [2] ما يفتح الله للناس من رحمة فلا ممسك

## 86. THE CREATOR.

(SU'RAH XXXV.)

*In the Name of God, the Merciful, the Compassionate.*

1 Praise to God, Maker of the heavens and the earth, who makes the angels messengers, with wings in twos and threes and fours; He adds to creation what He pleases; verily, God is over all things powerful.

2 What God opens to men of mercy there is

لَهَا ۚ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

[٣] يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَالِقٍ

غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۖ

فَأَنَّىٰ تُؤْفَكُونَ [٤] وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ

قَبْلِكَ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ [٥] يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ

none to withhold it, and what He withholds, there is none to send it forth after Him, and He is the Mighty, the Wise.

3 O ye people, remember the favour of God towards you; is there a creator beside God who provides you from the heaven and the earth; there is no God but He, then how are ye turned aside?

4 And if they call thee liar, already have apostles been called liars before thee, and to God are returned the affairs.

5 O ye people, verily, the promise of God is

حق فلا تغرنكم الحيوة الدنيا ولا يغرنكم
بالله الغرور [٦] ان الشيطن لكم عدو فاتخذوه عدوا
انما يدعوا حزبه ليكونوا من اصحب السعير [٧] الذين
كفروا لهم عذاب شديد [٨] والذين امنوا وعملوا الصلحت
لهم مغفرة واجر كبير [٩] افمن زين له سوء عمله

true, so let not the life of this world deceive you, nor let the deceiver deceive you concerning God.

6 Verily, the devil is to you an enemy, so take him as an enemy; he only calls his confederates that they may be the fellows of the Blaze.

7 Those who disbelieve, for them is a severe torment;

8 And those who believe and do good works, for them is pardon and a great reward.

9 Is then he whose evil work is made fair-seem-

فرآه حسنا فان الله يضل من يشاء و يهدي من يشاء فلا
تذهب نفسك عليهم حسرت ان الله عليم بما يصنعون
[١٠] والله الذي ارسل الرياح فتثير سحابا فسقنه الى بلد ميت
فاحيينا به الارض بعد موتها كذلك النشور [١١] من
كان يريد العزة فلله العزة جميعا اليه يصعد

ing to him, so that he sees it good . . . ? Verily, Gods leads astray whom He pleases and guides whom He pleases; so let not thy soul go off in sighing over them ? verily, God knows what they invent.

10 And God it is who sends the winds, and they raise up a cloud,—and We drive it to a dead land, and We quicken by it the earth after its death; thus the Resurrection.

11 Whoso desires greatness, God's is all greatness; to Him rises up the good word, and the righ-

الكَلِمُ الطَّيِّبُ وَالعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ

السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ

[١٢] وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا

وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ

وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ [١٣] وَ

teous work does He exalt. And those who plot evil deeds, for them is a severe torment; and the plottings,—these are vain.

12 And God created you of dust, then of sperm, then made you pairs: and no female bears nor conceives but by His knowledge, and the aged ages not, nor is his age diminished but is in the Book; verily, that is to God easy.

13 Nor are two seas equal,—this sweet, fresh,

ما يستوى البحرن هذا عذب فرات سائغ شرابه وهذا ملح
اجاج ومن كل تاكلون لحما طريا وتستخرجون حلية
تلبسونها وترى الفلك فيه مواخر لتبتغوا من فضله ولعلكم
تشكرون [١٢] يولج الليل فى النهار ويولج النهار فى الليل و
سخر الشمس والقمر كل يجرى لاجل مسمى ذلكم الله ربكم

pleasant to drink, and that salt, bitter; and from each ye eat fresh flesh and take ornaments which ye wear; and thou seest the ships therein ploughing, that ye may seek of His grace, and that ye may give thanks.

14 He makes the night to enter in upon the day and the day to enter in upon the night; and He presses into service the sun and the moon: each runs on to an appointed term. That is God your Lord; His is the kingdom,

لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ

[١٥] إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا

لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ

خَبِيرٍ [١٦] يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ

هُوَ الْغَنِيُّ الْحَمِيدُ [١٧] إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

and those ye call on beside Him have no power over the husk of a date-stone.

15 If ye call upon them they hear not your call, and if they hear they answer you not, and on the Day of Resurrection they will ungratefully deny your partnership; and none shall tell thee like the Informed.

16 O ye people, ye are beggars before God; and God, He is the Rich, the Glorified.

17 If He please, He can go off with you, and bring a new creation.

[١٨] وما ذلك على الله بعزيز [١٩] ولا تزر وازرة وزر أخرى
وإن تدع مثقلة إلى حملها لا يحمل منه شيء ولو كان
ذا قربى إنما تنذر الذين يخشون ربهم بالغيب وأقاموا
الصلوة ومن تزكى فإنما يتزكى لنفسه وإلى الله المصير
[٢٠] وما يستوي الأعمى والبصير ولا الظلمت ولا النور

18 Nor is that to God a mighty thing.

19 Nor shall one burdened bear the burden of another; and if one burdened cries out for its burden, it shall not be carried for it at all, and although it be a kinsman. Thou shalt only warn those who fear their Lord in secret and are steadfast in prayer. And whoso is pure, is pure only for himself; and to God is the journey.

20 And the blind and the seeing are not equal; nor darkness and light; nor the shade and

وَلَا الظِّلُّ وَلَا الْحَرُورُ [٢١] وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا
الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي
الْقُبُورِ إِنْ أَنْتَ إِلَّا نَذِيرٌ [٢٢] إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ
بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ [٢٣] وَإِنْ
يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ

the hot blast;

21 Nor are the living and the dead equal; verily, God makes whom He pleases to hear, and thou shalt not make to hear those who are in the graves,—thou art only a warner.

22 Verily, We have sent thee with truth as a herald of glad tidings and a warner, and there is no people but there has passed among them a warner.

23 And if they call thee a liar, already have those before them called it a lie: there came to

بالبينت وبالزبر وبالكتب المنير [٢٤] ثم اخذت الذين
كفروا فكيف كان نكير [٢٥] الم تر ان الله انزل من السماء
ماء فاخرجنا به ثمرت مختلفا الوانها ومن الجبال
جدد بيض وحمر مختلف الوانها وغرابيب سود ومن
الناس والدواب والانعام مختلف الوانه كذلك انما

them their apostles with evidences and the scriptures and the enlightening Book.

24 Then I seized those who disbelieved, and what was My vengeance?

25 Hast thou not seen that God sends down from the heaven water,—and We produce thereby fruits varied in hue, and on the mountains dykes, white and red, various in hue, and raven black? And of men and beasts and cattle, various in hue? Thus!

يخشى الله من عباده العلمؤا ان الله عزيز غفور

[٢٦] ان الذين يتلون كتب الله واقاموا الصلوة وانفقوا مما

رزقنهم سرا وعلانية يرجون تجارة لن تبور [٢٧] ليوفيهم

اجورهم ويزيدهم من فضله انه غفور شكور [٢٨] والذى

اوحينا اليك من الكتب هو الحق مصدقا لما بين يديه

only the learned among His servants fear God; verily, God is Mighty, Forgiving.

26 Verily, those who recite the Book of God and are steadfast in prayer and spend out of what We have provided them, in secret and openly, hope for a merchandise that shall not perish.

27 That He may fully give them their reward and give them increase of His grace; verily, He is Forgiving, Thankful.

28 And what We have revealed to thee of the Book is the truth, a confirmation of what

إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ [٢٩] ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ
اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ ۖ وَمِنْهُمْ مُقْتَصِدٌ ۖ
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ
[٣٠] جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ [٣١] وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي

was before it; verily, God His servants doth know and see.

29 Then We gave the Book as an heritage to those whom We chose of Our servants; and of them is one who wrongs himself, and of them who keeps to the mean, and of them who outstrips in good works by the permission of God. That is the great grace.

30 Gardens of Eden shall they enter, adorned therein with bracelets of gold and pearls, and their garments therein of silk.

31 And they shall say, Praise to God who has

اذهب عنا الحزن ان ربنا لغفور شكور [٣٢] الذي احلنا
دار المقامة من فضله لا يمسنا فيها نصب ولا يمسنا فيها لغوب
[٣٣] والذين كفروا لهم نار جهنم لا يقضى عليهم فيموتوا
ولا يخفف عنهم من عذابها كذلك نجزي كل كفور
[٣٤] وهم يصطرخون فيها ربنا اخرجنا نعمل صالحا غير

gone off with our sorrow; verily, our Lord is surely Forgiving, Thankful.

32 Who has made us alight in an enduring abode of His grace, no toil touches us therein, nor there touches us therein fatigue.

33 And those who disbelieve, for them is the Fire of Hell; it is not decreed them to die, nor shall their torment be made light to them; thus reward We every ungodly fellow.

34 And they shall shriek out therein, Our Lord, take us out: we will do good, not what we

الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن
تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ [٣٥] فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ
[٣٦] إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ [٣٧] هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ
فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِندَ

did.—Did We not give you an age that whoso would mind could mind, and there came to you a warner?

35 So taste ye—there is not for the wrong-doers any helper.

36 Verily, God, the Knower of the secret of the heavens and the earth, verily, He knows the innermost of the breasts.

37 He it is who has made you vicegerents in the earth; then whoso disbelieves, on him is his unbelief; and their unbelief shall only increase the ungodly in hatred with their Lord, and

رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا

[٣٨] قُلْ أَرَءَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ بَلْ إِنْ يَعِدُ الظَّالِمُونَ

بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا [٣٩] إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ

their unbelief only increases the ungodly in loss.

38 Say thou, Have ye seen your partners whom ye call on beside God? show me what they have created of the earth; or have they a share in the heavens? or have We given them a Book, and they are upon an evidence from it?—nay, the wrong-doers only promise each other deceits.

39 Verily, God holds the heavens and the earth,

وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ
مِنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا [٤٠] وَأَقْسَمُوا بِاللَّهِ
جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ
إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا
[٤١] اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ

lest they pass away: and surely if they pass away, there shall not be any to hold them back after Him; verily, He is Mild, Forgiving.

40 And they swore by God with their most strenuous oath, that if there came to them a warner they would surely be more guided than any one of the nations; but when there came to them a warner, it only increased them in aversion;

41 Arrogance in the earth and plotting of evil; and the plotting of evil only encompasses its

السيئ ۰ الا باهله فهل ينظرون الا سنت الاولين ج فلن
تجد لسنت الله تبديلا ج [۴۲] ولن تجد لسنت الله تحويلا
[۴۳] اولم يسيروا في الارض فينظروا كيف كان عاقبة الذين
من قبلهم وكانوا اشد منهم قوة ۰ وما كان الله ليعجزه
من شيء في السموت ولا في الارض ۰ انه كان عليما قديرا

fellows. Do they then expect anything but the course of those of old? but thou shalt not find in the course of God any change.

42 And thou shalt not find in the course of God any variation.

43 Have they not journeyed in the earth and seen what was the end of those before them, and they were mightier than them in strength, and God is not to be weakened by anything in the heavens and the earth; verily, He is Knowing, Powerful.

[٤٤] ولو يؤاخذ الله الناس بما كسبوا ما ترك على ظهرها من
دابة ولكن يؤخرهم الى اجل مسمى ج [٤٥] فاذا جاء
اجلهم فان الله كان بعباده بصيرا ۝

44 And if God were to catch men up for what they earn, He would not leave on the back of it a moving thing, but He respites them to an appointed term;

45 And when their term comes, verily, God His servants doth see.

سورة الاعراف

بسم الله الرحمن الرحيم

[1] الٓمٓصٓ ۚ كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ
مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ [2] ٱتَّبِعُوا۟ مَآ أُنزِلَ
إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا

## 87. AL A'RA'F.

(SU'RAH VII.)

*In the Name of God, the Merciful, the Compassionate.*

1 A. L. M. S. A Book is revealed to thee,—so let there not be in thy breast straitness concerning it,—that thou mayest warn by it,—and a reminder to the faithful.

2 Follow what has been revealed to you from your Lord, and follow not beside Him any patron; little do ye mind!

تذكرون [٣] وكم من قرية اهلكناها فجاءها باسنا بياتا

او هم قائلون [٤] فما كان دعوهم اذ جاءهم باسنا الا

ان قالوا انا كنا ظلمين [٥] فلنسئلن الذين ارسل اليهم

ولنسئلن المرسلين [٦] فلنقصن عليهم بعلم وما كنا

غائبين [٧] والوزن يومئذ الحق فمن ثقلت موازينه

3 And how many a city have We destroyed, and there came to it Our violence by night, or while they slept at noon;

4 And their cry when there came to them Our violence was only that they said, Verily, we have been wrong-doers!

5 And We will surely question those to whom the apostles were sent, and We will surely question the apostles;

6 And We will narrate to them with knowledge, —for We were not absent.

7 And the balance on that Day shall be true: and whoso shall have his balances heavy—

فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ [٨] وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ [٩] وَلَقَدْ

مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَا

تَشْكُرُونَ [١٠] وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ

اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

these, they are the blessed.

8 And whoso has his balances light: these it is who lose themselves, for that to Our signs they did wrong.

9 And already have We established you in the earth, and have made for you therein livelihoods; little do ye give thanks!

10 And certainly We created you, then fashioned you, then We said to the angels, Worship Adam,—and they worshipped except Iblis: he was not of those who worshipped;

[١١] قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ
خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ [١٢] قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ
أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ [١٣] قَالَ أَنْظِرْنِي
إِلَى يَوْمِ يُبْعَثُونَ [١٤] قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ [١٥] قَالَ فَبِمَا
أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ [١٦] ثُمَّ لَآتِيَنَّهُمْ

11 He said, What hinders thee from worshipping when I command thee? He said, I am better than he: Thou hast created me from fire, and created him from clay.

12 He said, Then go down from it; it is not for thee to behave proudly therein; and get away verily, thou art of the contemptible.

13 He said, Respite me until the Day of Resurrection.

14 He said, Verily, thou art of the respited.

15 He said, Then for that Thou hast seduced me, I will surely lie in wait for them in Thy straight way.

16 Then will surely come to them from before

مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ
وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ [١٧] قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا
لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ [١٨] وَ
يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا
تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ [١٩] فَوَسْوَسَ لَهُمَا

them and from behind them, and from their right hand and from their left, and Thou shalt not find most of them thankful.

17 He said, Get away from it despised and rejected. Certainly whoso follows thee among them, I will surely fill Hell with them altogether.

18 And, O Adam, dwell thou and thy wife in the Garden, and eat from whence ye please and approach not this Tree, or ye will be of the wrong-doers.

19 But the devil whispered to them that he

الشيطن ليبدى لهما ما ورى عنهما من سوا تهما وقال ما

نهكما ربكما عن هذه الشجرة الا ان تكونا ملكين او

تكونا من الخلدين [٢٠] وقاسمهما انى لكما لمن الناصحين

[٢١] فدلهما بغرور فلما ذاقا الشجرة بدت لهما سوا تهما و

طفقا يخصفن عليهما من ورق الجنة ونادهما ربهما

would disclose to them what was hidden from them of their nakedness, and he said, Your Lord has not forbidden you this Tree but lest ye become angels or be of the immortals.

20 And he swore to them both, Verily, I am to you certainly of those who advise.

21 And he caused them to fall through deceit, and when they had tasted of the Tree, their nakedness appeared to them, and they began to stitch upon themselves the leaves of the Garden; and there called out to them their

أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ
لَكُمَا عَدُوٌّ مُبِينٌ [٢٢] قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ
تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ [٢٣] قَالَ اهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ
[٢٤] قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

Lord, Did not I forbid you from that Tree there, and say to you, Verily, the devil is to you an open enemy?

22 They said, Our Lord, we have wronged ourselves, and if Thou pardon us not and have not mercy upon us we shall surely be of the losers.

23 He said, Get ye down, the one of you an enemy to the other,—and for you in the earth is a resting-place and a provision for a time.

24 He said, Therein shall ye live and therein shall ye die, and from it ye shall be brought forth.

[٢٥] يبني ادم قد انزلنا عليكم لباسا يواري سوا تكم
وريشا ولباس التقوى ذلك خير ذلك من ايت الله لعلهم
يذكرون [٢٦] يبني ادم لا يفتننكم الشيطن كما اخرج
ابويكم من الجنة ينزع عنهما لباسهما ليريهما سو
اتهما انه يركم هو وقبيله من حيث لا ترونهم انا

25 O children of Adam, We have already sent down to you garments to hide your nakedness, and plumage; but the garment of piety, —yea, that is better. That is of the signs of God that they may consider.

26 O children of Adam, let not the devil bring you into trouble as he drove your parents from the Garden, stripping from them their garments, that he might show them their nakedness; verily, he sees you, he and his fellows, from whence ye do not see them,

جعلنا الشيطين اولياء للذين لا يؤمنون [٢٧] واذا فعلوا
فاحشة قالوا وجدنا عليها اباءنا والله امرنا بها قل ان
الله لا يامر بالفحشاء اتقولون على الله ما لا تعلمون
[٢٨] قل امر ربي بالقسط واقيموا وجوهكم عند كل مسجد
وادعوه مخلصين له الدين كما بدأكم تعودون [٢٩] فريقا

Verily, We have made the devils patrons of those who do not believe.

27 And when they commit a filthy action they say, We found our fathers at it, and God commands us this. Say thou, Verily God commands not filthy actions. Do ye speak against God what ye do not know?

28 Say thou, My Lord has commanded justice: and set steadfastly your faces at every place of worship and call upon Him being sincere to Him in religion. As He produced you at first, shall ye return.

29 A part has He guided, and against a part is

هدى وفريقا حق عليهم الضلالة انهم اتخذوا الشيطين

اولياء من دون الله ويحسبون انهم مهتدون

[٣٠] يبني ادم خذوا زينتكم عند كل مسجد وكلوا

واشربوا ولا تسرفوا انه لا يحب المسرفين [٣١] قل من

حرم زينة الله التي اخرج لعباده والطيبت من الرزق

error due; verily, they have taken the devils for patrons beside God, and reckon that they are guided.

30 O children of Adam, take your ornaments at every place of worship; and eat and drink but transgress not; verily He loves not the transgressors.

31 Say thou, Who has forbidden the ornaments of God which He has produced for His servants, and the good things of provision?

قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ
كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ [٣٢] قُلْ إِنَّمَا حَرَّمَ
رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ [٣٣] وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ

Say thou, These are for those who believe in the life of this world, but peculiarly on the Day of Resurrection. Thus We explain the signs to a people who know.

32 Say thou, My Lord has only forbidden filthy actions, what appears thereof and what is hidden, and sin, and wantonness without right, and to associate with God what He has not sent down any authority for, and to say against God what ye know not.

33 And for every people is a term, and when their

لا يستأخرون ساعة ولا يستقدمون [٣٤] يبني آدم إما
يأتينكم رسل منكم يقصون عليكم آيتي فمن اتقى
وأصلح فلا خوف عليهم ولا هم يحزنون [٣٥] والذين
كذبوا بآياتنا واستكبروا عنها أولئك أصحب النار ۚ
هم فيها خلدون [٣٦] فمن أظلم ممن افترى على الله كذبا

term comes they have no respite for an hour, nor are they anticipated.

34 O children of Adam, verily, there will come to you apostles from among you, narrating to you My signs; then whoso fears *to do wrong* and does the right, there is no fear for them, nor shall they grieve.

35 And those who call Our signs lies and behave proudly with them,—these the fellows of the Fire, they shall be therein for ever.

36 And who does a greater wrong than he who invents against God a lie, and calls His signs

أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ ۖ
حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ
تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ
أَنَّهُمْ كَانُوا كَافِرِينَ [٣٧] قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ

lies; these, there shall reach them their portion from the Book, until when there shall come to them OUR messengers to take them away, they shall say, Where are what ye called on beside God? they shall say, They have strayed away from us;—and they shall bear witness against themselves that they had been unbelievers.

37 He shall say, Enter ye—among the peoples that have passed away before you of Jinn and men—into the Fire; so often as one people shall enter they shall curse their sister,

أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ
لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ
قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ [٣٨] وَقَالَتْ أُولَاهُمْ
لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا
كُنتُمْ تَكْسِبُونَ [٣٩] إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا

until when they have reached therein altogether, the last of them shall say to the former of them, Our Lord, these led us astray, so give them double torment of the Fire: He shall say, To each double;—but ye do not know.

38 And the former of them shall say to the latter of them, There is not for you above us any grace; so taste ye the torment for what ye have earned.

39 Verily, those who call OUR signs lies and are

عنها لا تفتح لهم ابواب السماء ولا يدخلون الجنة حتى
يلج الجمل في سم الخياط وكذلك نجزي المجرمين [٤٠] لهم
من جهنم مهاد ومن فوقهم غواش وكذلك نجزي الظلمين
[٤١] والذين امنوا وعملوا الصلحت لا نكلف نفسا الا
وسعها اولئك اصحب الجنة هم فيها خلدون [٤٢] و

too proud for them, to them the gates of Heaven shall not be opened, nor shall they enter the Garden, until the camel passes into the eye of the needle. And thus We reward the criminal.

40 For them a couch of Hell, and above them an awning. And thus We reward the wrong-doers.

41 And those who believe and do good works—We oblige not a soul but according to its ability—these are the people of the Garden, they shall be therein for ever.

42 And We will strip away what is in their

نَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ۚ
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ
لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَ
نُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ
[٤٣] وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا

breasts of grudges—there shall run beneath them rivers, and they shall say, Praise to God who has guided us to this,—and it was not for us to be guided if God had not guided us; certainly the apostles of our Lord came with truth. And they shall be cried to,—That is the Garden of which ye are made heirs for what ye did.

43 And the people of the Garden shall call out to the fellows of the Fire,—Now have we found what our Lord had promised us to be

وبنا حقا فهل وجدتم ما وعد ربكم حقا قالوا نعم فأذن مؤذن

بينهما أن لعنة الله على الظالمين [٤٤] الذين يصدون عن سبيل الله

ويبغونها عوجا وهم بالآخرة كافرون [٤٥] وبينهما حجاب

وعلى الأعراف رجال يعرفون كلا بسيماهم ونادوا أصحاب الجنة

أن سلام عليكم لم يدخلوها وهم يطمعون [٤٦] وإذا صرفت

true; and have ye found what your Lord promised you to be true? They shall say, Yes;—and there shall cry out a crier between them, The curse of God upon the wrong-doers!

44 Who turn from the way of God and seek to make it crooked, and in the Hereafter they disbelieve.

45 And between them shall be a veil, and on A'râf shall be men who know each by their marks; and they shall cry to the people of the Garden, Peace upon you!—they shall not enter therein although they desire.

46 And when their sight is turned towards the

ابصارهم تلقاء اصحب النار قالوا ربنا لا تجعلنا مع القوم
الظلمين [٤٧] ونادى اصحب الاعراف رجالا يعرفونهم بسيمهم
قالوا ما اغنى عنكم جمعكم وما كنتم تستكبرون [٤٨] اهؤلاء
الذين اقسمتم لا ينالهم الله برحمة ادخلوا الجنة
لا خوف عليكم ولا انتم تحزنون [٤٩] ونادى اصحب النار

fellows of the Fire, they shall say, Our Lord, place us not with the wrong-doing people.

47 And the people of A'râf shall call to men whom they shall know by their marks—they shall say, Your heaping up has not availed you, nor that ye were proud.

48 Are these on whom ye swore that God would not extend mercy to?—Enter ye the Garden, there is no fear for you, nor shall ye grieve.

49 And the fellows of the Fire shall call out to

أصحب الجنة أن أفيضوا علينا من الماء أو مما رزقكم
الله قالوا إن الله حرمهما على الكفرين [٥٠] الذين
اتخذوا دينهم لهوا ولعبا وغرتهم الحيوة الدنيا فاليوم
ننسهم كما نسوا لقاء يومهم هذا وما كانوا بايتنا يجحدون
[٥١] ولقد جئنهم بكتب فصلنه على علم هدى ورحمة لقوم

the people of the Garden, Pour out upon us water, or of what God has provided you with. They shall say, Verily, God has forbidden these to the ungodly;

50 Who take their religion for a sport and a play, and whom the life of this world has deceived;—So to-day We forget them as they forgot the meeting of this their day, and as Our signs they did reject.

51 And already have We brought them a Book explaining it with knowledge, as a guidance and mercy to a people who believe.

يؤمنون [٥٢] هل ينظرون الا تاويله يوم ياتي تاويله يقول
الذين نسوه من قبل قد جاءت رسل ربنا بالحق فهل لنا من
شفعاء فيشفعوا لنا او نرد فنعمل غير الذي كنا نعمل
قد خسروا انفسهم وضل عنهم ما كانوا يفترون [٥٣] ان ربكم
الله الذي خلق السموت والارض في ستة ايام ثم استوى

52 Do they wait for anything but its interpretation? On the Day there shall come its interpretation, those who had forgotten it before shall say, Already there came the apostles of our Lord with truth; have we then an intercessor to intercede for us? or could we be sent back we would do otherwise than what we did.—Now have they lost themselves, and there has strayed away from them what they did invent.

53 Verily, your Lord is God, who created the heavens and the earth in six days; then as-

على العرش يغشى الليل النهار يطلبه حثيثا والشمس والقمر
والنجوم مسخرت بامره الا له الخلق والامر تبرك الله
رب العلمين [٥٤] ادعوا ربكم تضرعا وخفية انه لا يحب المعتدين
[٥٥] ولا تفسدوا في الارض بعد اصلاحها وادعوه خوفا وطمعا ان
رحمت الله قريب من المحسنين [٥٦] وهو الذي يرسل الرياح

cended the Throne: He covers the night with the day: it pursues it incessantly; and the sun and the moon and the stars are pressed into service by His command. Is not the creation His, and the command? Blessed be God, the Lord of the worlds!

54 Call upon your Lord humbly and in secret; verily, He loves not the transgressors.

55 And do not evil in the earth, after its reformation; and call upon Him with fear and desire. Verily, the mercy of God is nigh to those who do good.

56 And He it is who sends the winds as the fore-

بشرا بين يدي رحمته حتى اذا اقلت سحابا ثقالا سقناه لبلد
ميت فانزلنا به الماء فاخرجنا به من كل الثمرت كذلك
نخرج الموتى لعلكم تذكرون [٥٧] والبلد الطيب يخرج
نباته باذن ربه والذي خبث لا يخرج الا نكدا
كذلك نصرف الايت لقوم يشكرون [٥٨] لقد ارسلنا

runners of His mercy, until when they lift the heavy cloud, which We drive to a dead land, and send down thereon water, and grow therewith of every fruit; thus We bring forth the dead; haply ye may mind.

57 And the good land brings forth its vegetation by the permission of its Lord; and that which is bad brings forth only scantily; thus We turn about the signs to a thankful people.

58 We already sent Noah to his people, and he

نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥٓ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ [٥٩] قَالَ ٱلْمَلَأُ
مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ [٦٠] قَالَ يَٰقَوْمِ لَيْسَ
بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ [٦١] أُبَلِّغُكُمْ
رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ

said, O people, serve God, there is not for you a God beside Him: verily, I fear for you the torment of a great Day.

59 The chiefs from among his people said, Verily we see thee certainly in plain error.

60 He said, O people, there is no error in me, but I am an apostle from the Lord of the worlds.

61 I bring to you the messages of my Lord, and I advise you, and I best know from God what ye do not know.

[٦٢] أوعجبتم أن جاءكم ذكر من ربكم على رجل
منكم لينذركم ولتتقوا ولعلكم ترحمون
[٦٣] فكذبوه فأنجيناه والذين معه في الفلك وأغرقنا
الذين كذبوا بآياتنا إنهم كانوا قوما عمين [٦٤] وإلى عاد
أخاهم هودا قال يقوم اعبدوا الله مالكم من إله غيره

62 Do ye wonder that there has come to you a reminder from your Lord by a man from among yourselves, that he may warn you and that ye may fear *to do wrong* and that ye may have mercy?

63 But they called him a liar, so We saved him and those with him in the ark, and drowned those who called Our signs lies; verily, they were a blind people.

64 And to 'A'd, their brother Hûd. He said, O people, serve God: there is not for you a

أفلا تتقون [٦٥] قال الملأ الذين كفروا من قومه إنا
لنراك في سفاهة وإنا لنظنك من الكذبين [٦٦] قال يقوم
ليس بي سفاهة ولكني رسول من رب العلمين [٦٧] أبلغكم
رسلت ربي وأنا لكم ناصح أمين [٦٨] أوعجبتم أن
جاءكم ذكر من ربكم على رجل منكم لينذركم

God beside Him; will ye not then fear?

65 The chiefs of those who disbelieved among his people said, Verily, we see thee in folly, and verily, we certainly think thee to be of the liars.

66 He said, O people, there is not folly in me, but I am an apostle from the Lord of the worlds.

67 I bring to you the messages of my Lord, and I am to you a trusted adviser.

68 Do ye wonder that there has come to you a reminder from your Lord by a man from among yourselves that he may warn you?

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ
فِي الْخَلْقِ بَصْطَةً ۚ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ
[٦٩] قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ
آبَاؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ [٧٠] قَالَ
قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي

And remember when He made you successors after the people of Noah, and increased you in stature largely ; so remember the bounties of God that ye may be happy.

69 They said, Hast thou come to us that we may serve God alone, and leave what our fathers served ; then bring us with what thou dost threaten us, if thou art of the true.

70 He said, Now shall fall upon you from your Lord vengeance and wrath ; do ye dispute

فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ
سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ [٧١] فَأَنْجَيْنَاهُ
وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَمَا كَانُوا مُؤْمِنِينَ [٧٢] وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ
يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ

with me concerning names which ye have named, ye and your fathers? God has not sent down for them any authority; and wait ye, verily, I am with you of those who wait.

71 So We saved him and those with him by mercy from Us, and We cut off the uttermost of those who called Our signs lies and were not of the faithful.

72 And to *Th*amûd their brother *Sâli*h. He said, O people, serve God: there is not for you a God beside Him; now has come to you an evidence

مِن رَّبِّكُمْ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ
وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ [٧٣] وَاذْكُرُوا
إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ
تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا
فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ [٧٤] قَالَ الْمَلَأُ

from your Lord; this she-camel of God is to you a sign, so leave her to eat in the land of God, and touch her not with evil or there will seize you a painful torment.

73 And remember how He made you successors after 'A'd, and gave you a home in the earth: ye take for yourselves castles on its plains and hew out mountains into houses; so remember the bounties of God and walk not in the earth acting wickedly.

74 The chiefs of those who were swelled with

الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ
مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا
أُرْسِلَ بِهِ مُؤْمِنُونَ [٧٥] قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
آمَنْتُمْ بِهِ كَافِرُونَ [٧٦] فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

pride among his people said to those who were weak—to those who believed among them, Do ye know that *Sâli*h is an apostle from his Lord? They said, Verily, we in what he is sent with do believe.

75 Those who were swelled with pride said, Verily, we in what ye believe do disbelieve.

76 Then they hamstrung the she-camel, and rebelled against the command of their Lord; and they said, O *Sâli*h, bring us what thou dost threaten us with, if thou art of the apostles.

[٧٧] فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

[٧٨] فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ

لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ النَّاصِحِينَ [٧٩] وَلُوطًا إِذْ قَالَ لِقَوْمِهِ

أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ [٨٠] إِنَّكُمْ

لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ

77 Then there siezed them the earth-quake, and on the morrow they were in their houses lying prostrate.

78 And he turned away from them, and said, O people, now have I preached to you the message of my Lord and advised you, but ye love not those who advise.

79 And Lot, when he said to his people, Do ye come in for a filthy action wherein no one has gone before you in the worlds?

80 Verily, ye come in to men lustfully instead of women; nay, ye are a transgressive people.

مسرفون [٨١] وما كان جواب قومه الا ان قالوا اخرجوهم
من قريتكم انهم اناس يتطهرون [٨٢] فانجيناه و
اهله الا امراته كانت من الغبرين [٨٣] وامطرنا عليهم
مطرا فانظر كيف كان عاقبة المجرمين [٨٤] والى مدين
اخاهم شعيبا قال يقوم اعبدوا الله ما لكم من اله غيره

81 And the answer of his people was no other than that they said, Turn them out of your city; verily, these are a people who would keep pure.

82 Then We saved him and his family, except his wife who was of those left behind.

83 And We rained down upon them a rain, and see what was the end of the wicked.

84 And to Midian their brother *Sh*u'ayb. He said, O people, serve God: there is not for you a God beside Him; now has come to you

قد جاءتكم بينة من ربكم فأوفوا الكيل والميزان ولا
تبخسوا الناس أشياءهم ولا تفسدوا في الأرض بعد إصلاحها
ذلكم خير لكم إن كنتم مؤمنين [٨٥] ولا تقعدوا بكل
صراط توعدون وتصدون عن سبيل الله من آمن به وتبغونها
عوجا واذكروا إذ كنتم قليلا فكثركم وانظروا

an evidence from your Lord; then give full measure and weight, and diminish not to men their substance, and act not wickedly in the earth after its reformation; that is better for you, if ye are believers.

85 And sit not down in every way threatening and turning from the way of God him who believes in Him and seeking to make it crooked; and remember when ye were few, and He multiplied you, and see what was the end

فَكَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ [٨٦] وَإِنْ كَانَ طَائِفَةٌ
مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا
فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ
[٨٧] قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ
وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ

of the evil-doers.

86 And if there be a party of you who believe in what I am sent with, and a party who believe not, then wait patiently until God judges between us, and He is the best of judges.

87 The chiefs of those who were swelled with pride among his people said, We will surely turn thee out, O *Sh*u'ayb, and those who believe with thee from our city, or else thou shalt certainly return to our faith. He said

أَوَلَوْ كُنَّا كَارِهِينَ [٨٨] قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا
فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ
فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى
اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ
وَأَنْتَ خَيْرُ الْفَاتِحِينَ [٨٩] وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ

What! though we be averse?

88 Now shall we have invented against God a lie if we return to your faith after that God has saved us from it, and it is not for us to return to it except that it pleases God our Lord. Our Lord embraces all things by knowledge; upon God we rely.—Our Lord, open between us and our people with truth; and Thou art the best of those who open.

89 And the chiefs of those who disbelieved of

قومه لئن اتبعتم شعيبا انكم اذا لخسرون [٩٠] فاخذتهم الرجفة

فاصبحوا في دارهم جثمين [٩١] الذين كذبوا شعيبا كان

لم يغنوا فيها الذين كذبوا شعيبا كانوا هم الخسرين

[٩٢] فتولى عنهم وقال يقوم لقد ابلغتكم رسلت ربي

ونصحت لكم فكيف اسى على قوم كفرين [٩٣] وما ارسلنا

his people said, Certainly if ye follow *Sh*u-'ayb, verily ye shall then be the losers.

90 And there seized them the earth-quake, and on the morrow they were in their dwellings lying prostrate.

91 Those who called *Sh*u'ayb a liar became as though they had never dwelt therein; those who called *Sh*u'ayb a liar, they become the losers.

92 And he turned away from them, and said, O people, now have I preached to you the messages of my Lord and advised you; then how should I be grieved for an ungodly people?

93 And We have not sent into a city any pro-

فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ

يَضَّرَّعُونَ [٩٤] ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوا

وَّقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُم بَغْتَةً وَهُمْ

لَا يَشْعُرُونَ [٩٥] وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا

عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم

phet but We seized the people thereof with violence and hurt that they might humble themselves.

94 Then We changed in place of evil good, until they increased and said, Already has harm and ease touched our fathers;—then We seized them suddenly while they did not perceive.

95 And if the people of the cities had believed and feared to do evil, We would surely have opened to them blessings from the heaven and the earth, but they called it a lie, and

بِمَا كَانُوا يَكْسِبُونَ [٩٦] أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ

بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ [٩٧] أَوَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ

بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ [٩٨] أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ

مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ [٩٩] أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ

الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ ۚ

We seized them for what they earned.

96 Are then the people of the cities secure that there will not come to them Our violence by night while they are sleeping?

97 Are the people of the cities secure that there will not come to them Our violence in broad daylight while they are sporting?

98 Are then they secure from the plot of God? but none feel secure from the plot of God except the people who lose.

99 Is it not pointed out to those who have inherited the earth after its people that if We please We will smite them in their sins and

وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ [١٠٠] تِلْكَ الْقُرَىٰ

نَقُصُّ عَلَيْكَ مِنْ أَنْبَائِهَا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ

عَلَىٰ قُلُوبِ الْكَافِرِينَ [١٠١] وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۖ

وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ [١٠٢] ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ

stamp upon their hearts ;—then shall they not hear.

100 These cities, We narrate to thee some of their stories. And already there came to them their apostles with evidences, but they did not believe in what they called a lie before; thus God stamps upon the hearts of the ungodly.

101 And We found not in most of them a covenant: but We found most of them evil-doers.

102 Then We raised up after them Moses with

موسى بايتنا الى فرعون وملائه فظلموا بها فانظر كيف
كان عاقبة المفسدين ١٠٣ وقال موسى يفرعون اني
رسول من رب العلمين ١٠٤ حقيق على ان لا اقول
على الله الا الحق قد جئتكم ببينة من ربكم فارسل معي
بني اسرائيل قال ان كنت جئت باية فات بها ان

Our signs to Pharaoh and his chiefs, but they wronged him, and see what was the end of the evil-doers.

103 And Moses said, O Pharaoh, verily. I am an apostle from the Lord of the worlds.

104 It is meet that I should not speak about God but the truth. Now have I come to you with an evidence from your Lord; so send with me the Children of Israel. He said, If thou hast come with a sign then bring

كُنْتَ مِنَ الصّٰدِقِيْنَ [١٠٥] فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ
ثُعْبَانٌ مُّبِيْنٌ [١٠٦] وَنَزَعَ يَدَهُ فَاِذَا هِيَ بَيْضَاءُ
لِلنّٰظِرِيْنَ [١٠٧] قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ
عَلِيْمٌ [١٠٨] يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ فَمَاذَا تَاْمُرُوْنَ
[١٠٩] قَالُوْا اَرْجِهْ وَاَخَاهُ وَاَرْسِلْ فِي الْمَدَائِنِ حٰشِرِيْنَ

it, if thou art of the true.

105 Then he threw down his rod, and lo! it was a visible serpent.

106 And he drew out his hand, and lo! it was white to those who saw.

107 The chiefs of the people of Pharaoh said, Verily, this is surely a skilful sorcerer;

108 He desires to turn you out of your land; then what is it ye bid?

109 They said, Give him and his brother to hope, and send into the cities those who shall gather together,

[١١٠] يأتوك بكل سحر عليم [١١١] وجاء السحرة فرعون

قالوا إن لنا لأجرا إن كنا نحن الغالبين [١١٢] قال نعم وإنكم

لمن المقربين [١١٣] قالوا يا موسى إما أن تلقي وإما أن نكون نحن

الملقين [١١٤] قال ألقوا فلما ألقوا سحروا أعين الناس

واسترهبوهم وجاءوا بسحر عظيم [١١٥] وأوحينا إلى

110 And bring thee every skilful sorcerer.

111 And the sorcerers came to Pharaoh and said, Verily, is there for us a reward if we are conquerors?

112 He said, Yes; and verily, ye shall surely be of those who approach near *to me*.

113 They said, O Moses, either do thou throw down or we will throw.

114 He said, Throw ye down. And when they had thrown down, they enchanted the eyes of the men, and made them afraid, and they brought a great magic.

15 And We revealed to Moses, Throw down thy

موسى ان القِ عصاك ۚ فاذا هي تلقف ما يأفكون ۚ [١١٦] فوقع
الحق وبطل ما كانوا يعملون ۚ [١١٧] فغلبوا هنالك
وانقلبوا صغرين ۚ [١١٨] والقي السحرة سجدين [١١٩] قالوا
امنا برب العلمين [١٢٠] رب موسى وهرون [١٢١] قال
فرعون امنتم به قبل ان اذن لكم ۚ ان هذا لمكر

rod;—and lo! it swallowed up what they had devised.

116 So the truth came, and vain was what they did.

117 And they were overcome there and turned back humbled.

118 And the magicians were thrown down worshipping.

119 They said, We believe in the Lord of the worlds,

120 The Lord of Moses and Aaron.

121 Pharaoh said, Do ye believe in him before I give you permission? Verily, this is sure-

مكرتموه في المدينة لتخرجوا منها اهلها فسوف تعلمون

[١٢٢] لاقطعن ايديكم وارجلكم من خلاف ثم لاصلبنكم

اجمعين [١٢٣] قالوا انا الى ربنا منقلبون [١٢٤] وما

تنقم منا الا ان امنا بايت ربنا لما جاءتنا ربنا افرغ

علينا صبرا وتوفنا مسلمين [١٢٥] وقال الملا من قوم

ly a plot which ye have plotted in the city that ye might turn out from it its people; but presently shall ye know:

122 I will surely cut off your hands and your feet from opposite sides, then will I crucify you altogether.

123 They said, Verily, to our Lord shall we return.

124 And thou takest vengeance on us only for that we believe in the signs of our Lord when they have come to us.—Our Lord, pour out upon us patience and take us to Thee Muslims.

125 And the chiefs of the people of Pharaoh said,

فرعون أتذر موسى وقومه ليفسدوا في الأرض ويذرك وآلهتك
قال سنقتل أبناءهم ونستحيي نساءهم وإنا فوقهم
قاهرون [١٢٦] قال موسى لقومه استعينوا بالله واصبروا إن
الأرض لله يورثها من يشاء من عباده والعاقبة للمتقين
[١٢٧] قالوا أوذينا من قبل أن تأتينا ومن بعد ما

Wilt thou leave Moses and his people that they may do evil in the land and leave thee and thy gods? He said, Now will we kill their sons and let their women live, and verily, we are powerful over them.

126 Moses said to his people, Ask help of God and be patient; verily the earth is God's: He gives it for an inheritance to whom He pleases of His servants, and the end is for the pious.

127 They said, We have been oppressed before thou didst come to us and after that thou

جئتنا قال عسى ربكم أن يهلك عدوكم ويستخلفكم
في الأرض فينظر كيف تعملون [١٢٨] ولقد أخذنا آل
فرعون بالسنين ونقص من الثمرت لعلهم يذكرون
[١٢٩] فإذا جاءتهم الحسنة قالوا لنا هذه وإن تصبهم
سيئة يطيروا بموسى ومن معه ألا إنما طئرهم عند الله

hast come to us; he said, It may be that your Lord will destroy your enemy and make you to succeed in the land, then will He see how ye do.

128 And already have We seized the people of Pharaoh with years of drought and scarcity of fruits, that they may mind.

129 And when there came to them good, they said, Ours is this; and if evil befell them they took the augury from Moses and those with Him; was not their augury only with

وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ [١٣٠] وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ
آيَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ [١٣١] فَأَرْسَلْنَا
عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ
مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ [١٣٢] وَلَمَّا وَقَعَ
عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ

God ?—but most of them do not know.

130 And they said, Whatever sign thou dost bring us to enchant us therewith, we will not believe in thee.

131 Then We sent upon them the flood and the locusts and the lice and the frogs and the blood—distinct signs—but they behaved proudly and were a wicked people.

132 And when there came upon them the plague, they said, O Moses, call for us upon thy Lord for that He has covenanted with thee;

لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي
إِسْرَائِيلَ [١٣٣] فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ أَجَلٍ هُم
بَالِغُوهُ إِذَا هُمْ يَنكُثُونَ [١٣٤] فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ
فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ
[١٣٥] وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ

surely if thou dost remove from us the plague we will surely believe in thee, and we will surely send with thee the Children of Israel.

133 But when We had removed from them the plague until a term which they should reach, lo ! they broke their promise.

134 Then We took vengeance on them and drowned them in the sea, for that they called Our signs lies and of them were heedless.

135 And We gave as an inheritance to the people who had been weak the eastern part of the

الأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ
الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ
يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ [١٣٦] وَجَاوَزْنَا
بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ
لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ

earth, and the western part thereof which WE have blessed, and the good word of thy Lord was fulfilled on the Children of Israel, for that they patiently persevered—and WE utterly destroyed what Pharaoh and his people had made, and what they had erected.

136 And WE brought the Children of Israel across the sea; and they came to a people devoted to their idols; they said, O Moses, make for us a god as they have gods; he

انكم قوم تجهلون [١٣٧] ان هؤلاء متبر ما هم فيه و
باطل ما كانوا يعملون [١٣٨] قال اغير الله ابغيكم الها
وهو فضلكم على العلمين [١٣٩] واذ انجيناكم من ال
فرعون يسومونكم سوء العذاب يقتلون ابناءكم و
يستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم

said, Verily, ye are an ignorant people.

137 Verily, these—destroyed shall be what they are given to, and vain is what they have done.

138 He said, Other than God shall I seek for God when He has been gracious to you above the worlds ?

139 And when We saved you from the people of Pharaoh who grievously tormented you, killing your sons and letting your women live; and in that was a great trial from your Lord.

[١٤٠] وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ
مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي
فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ [١٤١] وَلَمَّا جَاءَ
مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۚ
قَالَ لَنْ تَرَانِي وَلَٰكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ

140 And We appointed for Moses thirty nights, and completed them with ten, and stated time of his Lord was completed to forty nights. And Moses said to his brother Aaron, Be thou my successor among my people, and do the right and follow not the way of the evil-doers.

141 And when Moses came to Our appointment, and his Lord spake to him, he said, Lord, show me that I may look upon Thee. He said, Never canst thou see Me, but look to the Mount, and if it remain steady in its

فسوف ترني ۚ فلما تجلى ربه للجبل جعله دكا وخر موسى
صعقا ۚ فلما افاق قال سبحنك تبت اليك وانا اول المؤمنين
[١٤٢] قال يموسى اني اصطفيتك على الناس برسلتي و
بكلامي فخذ ما اتيتك وكن من الشكرين [١٤٣] وكتبنا له
في الالواح من كل شيء موعظة وتفصيلا لكل شيء ۚ فخذها

place, then presently shalt thou see Me; and when his Lord manifested Himself to the mountain He made it dust, and Moses fell in a swoon. And when he came to himself he said, Glory to Thee! I turn to Thee, and I am the first of the faithful.

142 He said, O Moses, verily, I have chosen thee above men with My messages and My words; then take what I have given Thee, and be of the thankful.

143 And We wrote for him upon the tables an admonition concerning everything, and a distinct explication of everything; —And

بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُورِيكُمْ دَارَ الْفَاسِقِينَ

[١٤٤] سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ

بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا

سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ

يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا

take it with a might, and bid thy people take the best thereof ; presently will I show you the abode of the wicked.

144 Now will I turn from My signs those who act proudly in the earth without right ; and if they see every sign they will not believe therein, and if the see the right way they will not take it as a way ; and if they see the wrong way they will take it as a way ;— that is for that they call Our signs lies and of them are heedless.

غفلين [١٤٥] والذين كذبوا بايتنا ولقاء الاخرة حبطت
اعمالهم هل يجزون الا ما كانوا يعملون [١٤٦] واتخذ
قوم موسى من بعده من حليهم عجلا جسدا له خوار الم
يروا انه لا يكلمهم ولا يهديهم سبيلا اتخذوه وكانوا ظلمين
[١٤٧] ولما سقط في ايديهم ورأوا انهم قد ضلوا قالوا

145 And those who call Our signs lies, and the meeting of the Hereafter, vain are their works;—shall they be rewarded but for what they have done?

146 And the people of Moses took, after him, to themselves of their ornaments a corporeal calf that lowed; did they not see that it spoke not to them nor guided them in the way? They took it and did wrong.

147 And when it redounded upon themselves and they saw that they had erred, they said,

لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

[١٤٨] وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا

خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى

الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ

اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا

Surely if our Lord have not mercy upon us, and pardon us not, we shall surely be of the losers.

148 And when Moses returned to his people, angry and grieved, he said, Evil is what ye have done after me. Would ye hasten on the bidding of your Lord? And he threw down the tables, and took his brother by the head dragging him towards himself. He said, Son of my mother, verily, the people thought me weak and had well nigh killed me; so make not mine enemies glad

تجعلني مع القوم الظلمين [١٤٩] قال رب اغفر لي ولاخي
وادخلنا في رحمتك وانت ارحم الرحمين [١٥٠] ان
الذين اتخذوا العجل سينالهم غضب من ربهم وذلة
في الحيوة الدنيا وكذلك نجزي المفترين [١٥١] والذين
عملوا السيات ثم تابوا من بعدها وامنوا ان ربك من

about me, and put me not with the wrong-doing people.

149 He said, Lord, pardon me and my brother, and make us enter into Thy mercy, for Thou art the most merciful of those who have mercy.

150 Verily, those who took the calf, there shall presently reach them wrath from their Lord, and disgrace in the life of this world, and thus We reward those who invent a lie.

151 And those who do evil, then turn after that and believe; verily, thy Lord after that will

بعدها لغفور رحيم [١٥٢] ولما سكت عن موسى الغضب
اخذ الالواح وفي نسختها هدى ورحمة للذين هم لربهم
يرهبون [١٥٣] واختار موسى قومه سبعين رجلا
لميقاتنا فلما اخذتهم الرجفة قال رب لو شئت
اهلكتهم من قبل واياى اتهلكنا بما فعل السفهاء

be certainly Forgiving, Compassionate.

152 And when the wrath of Moses was stilled he took the tables, and in their writing was guidance and mercy for those who their Lord did fear.

153 And Moses chose from his people seventy men for Our appointment, and when the earth-quake seized them he said, Lord, If Thou pleased Thou wouldst have destroyed them before, and me. Wilt Thou destroy us for what the fools among us have done?

منا ۚ ان هي الا فتنتك تضل بها من تشاء وتهدي من
تشاء انت ولينا فاغفر لنا وارحمنا وانت خير الغافرين
[١٥٣] واكتب لنا في هذه الدنيا حسنة وفي الاخرة انا هدنا اليك
قال عذابي اصيب به من اشاء ۚ ورحمتي وسعت كل شيء
فساكتبها للذين يتقون ويؤتون الزكوة والذين هم

It is only Thy trial, Thou dost lead astray thereby whom Thou pleasest, and Thou dost guide whom Thou pleasest. Thou art our patron, so pardon us, and have mercy upon us, for Thou art the best of those who pardon.

154 And write down for us in this world good, and in the Hereafter; verily, we are guided to Thee; He said, My torment, with it I fall on whom I please; and My mercy extends over all things, and I will write it down for those who fear *to do evil*, and give alms, and those who in Our signs do

بِاٰيٰتِنَا يُؤْمِنُونَ [١٥٥] اَلَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ

الْاُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيلِ

يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهٰهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ

وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِي

كَانَتْ عَلَيْهِمْ فَالَّذِينَ اٰمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا

believe.

155 Those who follow the apostle—the unlettered prophet—whom they find written down with them in the Law and the Evangel, bidding them what is just and forbidding them injustice, and making lawful for them the good things and prohibiting them the impure, and easing them of their burdens and the yokes which were upon them, and those who believe in him and strengthen him and help him and follow

النور الذي انزل معه اولئك هم المفلحون [١٥٦] قل
يا ايها الناس اني رسول الله اليكم جميعا الذي له ملك
السموت والارض لا اله الا هو يحي ويميت فامنوا
بالله ورسوله النبي الامي الذي يؤمن بالله وكلمته
واتبعوه لعلكم تهتدون [١٥٧] ومن قوم موسى امة

the light which has been sent down with him,—these, they shall be happy.

156 Say thou, O ye people, I am the apostle of God to you all; whose is the kingdom of the heavens and the earth; there is no God but He: He quickens and He kills; so believe in God and His apostle—the unlettered prophet—who believes in God and His words, and follow him that ye may be guided.

157 And of the people of Moses is a party who

يهدون بالحق وبه يعدلون [١٥٨] وقطعناهم اثنتي عشرة
اسباطا امما واوحينا الى موسى اذ استسقاه قومه ان اضرب
بعصاك الحجر فانبجست منه اثنتا عشرة عينا قد علم كل
اناس مشربهم وظللنا عليهم الغمام وانزلنا عليهم
المن والسلوى كلوا من طيبات ما رزقناكم وما ظلمونا ولكن

guide with truth and by it act justly.

158 And We cut them up into twelve tribes as nations; and We revealed to Moses when his people asked him for drink—Strike with thy rod the rock;—and there gushed forth from it twelve fountains, the men knowing their drinking-place. And We overshadowed them with the cloud, and sent down upon them the manna and the quails—Eat of the good things with which We have provided you;—and they did not wrong Us,

كانوا انفسهم يظلمون [١٥٩] واذ قيل لهم اسكنوا هذه
القرية وكلوا منها حيث شئتم وقولوا حطة وادخلوا الباب
سجدا نغفر لكم خطيئتكم سنزيد المحسنين [١٦٠] فبدل
الذين ظلموا منهم قولا غير الذي قيل لهم فارسلنا عليهم
رجزا من السماء بما كانوا يظلمون [١٦١] وسئلهم عن

but themselves they did wrong.

159 And when it was said to them, Dwell in this city and eat of it wherever ye please, and say, *Hitt*atun, and enter the gate worshipping; We will pardon you your sins; presently will We give increase to those who do good.

160 But those who did wrong among them changed it for a word other than what was said to them, and We sent upon them a plague from heaven for that they did wrong.

161 And ask them about the city which was on

القرية التي كانت حاضرة البحر اذ يعدون في السبت اذ
تاتيهم حيتانهم يوم سبتهم شرعا ويوم لا يسبتون
لا تاتيهم كذلك نبلوهم بما كانوا يفسقون
[١٦٤] واذ قالت امة منهم لم تعظون قوما الله مهلكهم
او معذبهم عذابا شديدا قالوا معذرة الى ربكم ولعلهم

the sea, when they transgressed upon the Sabbath, when there came to them their fish on the day of their Sabbath openly, and on the day when they kept no Sabbath they came not to them; thus We tried them for that they did wickedness.

164 And when a people of them said, Why admonish a people whom God would destroy or torment with a severe torment? they said, As an excuse to your Lord and that they

يتقون [١٦٣] فلما نسوا ما ذكروا به أنجينا الذين ينهون
عن السوء وأخذنا الذين ظلموا بعذاب بئيس بما كانوا
يفسقون [١٦٤] فلما عتوا عن ما نهوا عنه قلنا لهم كونوا قردة
خاسئين [١٦٥] وإذ تأذن ربك ليبعثن عليهم إلى
يوم القيمة من يسومهم سوء العذاب إن ربك لسريع العقاب

may fear *to do evil.*

163 But when they forgot what they were reminded of, We saved those who forbade evil, and We seized those who did wrong with an evil torment, for that they did wickedness.

164 And when they rebelled against what they were forbidden, We said to them, Be ye scouted apes;

165 And when thy Lord called out that there should certainly be raised up against them until the Day of Resurrection those who should wreak them evil torment; verily thy Lord is surely quick at vengeance,

وانه لغفور رحيم [١٦٦] وقطعناهم في الارض امما
منهم الصلحون ومنهم دون ذلك وبلونهم بالحسنت
والسيات لعلهم يرجعون [١٦٧] فخلف من بعدهم
خلف ورثوا الكتب ياخذون عرض هذا الادنى ويقولون
سيغفر لنا وان ياتهم عرض مثله ياخذوه الم يؤخذ

and verily He is surely Forgiving, Com passionate.

166 And We cut them up in the earth into nations: of them are the righteous, and of them other than that, and We tried them with good things and with evil things that they might return.

167 But there have succeeded after them successors who have inherited the Book: they take the temporal of this lower world, and say, Now will it be forgiven us. And if there come to them the like goods they take it Was there not taken from them a covenant

عليهم ميثاق الكتب ان لا يقولوا على الله الا الحق ودرسوا
ما فيه والدار الاخرة خير للذين يتقون افلا تعقلون
[١٦٨] والذين يمسكون بالكتب واقاموا الصلوة انا لا نضيع
اجر المصلحين [١٦٩] واذ نتقنا الجبل فوقهم كانه ظلة
وظنوا انه واقع بهم خذوا ما اتينكم بقوة واذكروا

by the Book, that they should not speak of God but the truth? And they study what is therein. And the abode of the Hereafter is better for those who fear *to do evil*; will ye then have no sense?

168 And those who hold fast the Book and are steadfast in prayer; verily, We waste not the reward of these who do the right.

169 And when We shook the mount over them, as though it had been a shadow, and they thought it would fall upon them—Take what We have given you with might, and

مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ [١٧٠] وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ
مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ
بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا
عَنْ هَٰذَا غَافِلِينَ [١٧١] أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ
وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

remember what is therein, that ye may fear *to do evil.*

170 And when thy Lord took from the children of Adam out of their loins andtook their posterity and made them bear witness against themselves, Am not I your Lord? They said, Yea, we bear witness. Lest ye should say on the Day of Resurrection, Verily we were unaware of this.

171 Or say, Our fathers indeed joined *others with God* before, and we are a posterity after them; wilt Thou then destroy us for what vain men have done?

[١٧٢] وكذلك نفصل الآيت ولعلهم يرجعون [١٧٣] واتل
عليهم نبا الذى اتيله ايتنا فانسلخ منها فاتبعه
الشيطن فكان من الغوين [١٧٤] ولو شئنا لرفعنه بها
ولكنه اخلد الى الارض واتبع هوه فمثله كمثل الكلب
ان تحمل عليه يلهث او تتركه يلهث ذلك

172 And thus We make clear the signs that they may return.

173 And recite to them the story of him to whom We gave Our signs, and who departed from them; then the devil followed him, and he became of the seduced.

174 And if We pleased, We had surely exalted him thereby, but he crouched to the earth and followed his lust. And his likeness is as the likeness of a dog—if thou chase him away lolls out his tongue, or leave him,

مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ
لَعَلَّهُمْ يَتَفَكَّرُونَ [١٧٥] سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ [١٧٦] مَن
يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۖ وَمَن يُضْلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ
[١٧٧] وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا

lolls out his tongue. That is the likeness of the people who call Our signs lies. So tell them the tale, that they may reflect.

175 Evil the likeness of the people who call Our signs lies and themselves do wrong.

176 He whom God guides is the guided, and he whom He leads astray, these—they are the losers.

177 And certainly We have created for Hell many of the Jinn and men: they have hearts

يفقهون بها ولهم اعين لا يبصرون بها ولهم اذان لا يسمعون
بها اولئك كالانعام بل هم اضل اولئك هم الغفلون [١٧٨] ولله
الاسماء الحسنى فادعوه بها وذروا الذين يلحدون في
اسمائه سيجزون ما كانوا يعملون [١٧٩] ومن خلقنا
امة يهدون بالحق وبه يعدلون [١٨٠] والذين كذبوا

they discern not therewith; and they have eyes, they see not therewith; and they have ears, they hear not therewith;—these are like the brutes; yea, they go more astray: these, they are the heedless.

178 And God's are most excellent names: then call on Him thereby: and leave those who pervert His names: they shall be rewarded for what they do.

179 And of those whom We have created are a people who guide with truth, and thereby act justly.

180 And those who call Our signs lies, We will

بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۚ [١٨١] وَأُمْلِي
لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ [١٨٢] أَوَلَمْ يَتَفَكَّرُوا ۗ مَا بِصَاحِبِهِمْ
مِنْ جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ [١٨٣] أَوَلَمْ يَنْظُرُوا فِي
مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى
أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

bring them down by degrees from whence they do not know.

181 And I will let them go on; verily, My plan is sure.

182 Do they not reflect that there is not in their companion any Jinn? he is only a plain warner.

183 Do they not look up to the kingdom of the heavens and the earth and what things God has created; and it may be, their term is near? In what declaration then after this will they believe?

[١٨٤] مَنْ يُضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ [١٨٥] يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا
عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ
فِي السَّمٰوٰتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْئَلُونَكَ
كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَلٰكِنَّ أَكْثَرَ النَّاسِ

184 He whom God leads astray there is no guide for him, and He leaves them in their rebellion blindly wandering.

185 They ask thee about the Hour—when is its coming fixed? Say thou, The knowledge thereof is only with my Lord: none shall manifest it in its time but He: it is heavy in the heavens and the earth: it will only come to you on a sudden. They ask thee as if thou wast privy to it; say thou, The knowledge thereof is only with God; but most men do not know.

لا يعلمون [١٨٦] قل لا املك لنفسي نفعا ولا ضرا الا ما شاء الله
ولو كنت اعلم الغيب لاستكثرت من الخير وما
مسني السوء ان انا الا نذير وبشير لقوم يؤمنون [١٨٧] هو الذي
خلقكم من نفس واحدة وجعل منها زوجها ليسكن اليها
فلما تغشاها حملت حملا خفيفا فمرت به فلما اثقلت

186 Say thou, I no power for myself to profit or to hurt, except what God pleases. And if I best knew the unseen, I should surely have much of good, nor would evil touch me: I am only a warner and a herald of glad tidings to a people who believe.

187 He it is who created you from one soul, and made from it its mate, that he might have comfort with her; and when he covered her she bore a light burden and went about with it, and when it grew heavy they called

دعوا الله ربهما لئن آتيتنا صالحا لنكونن من الشاكرين

[١٨٨] فلما آتاهما صالحا جعلا له شركاء فيما آتاهما

فتعالى الله عما يشركون [١٨٩] أيشركون ما لا يخلق

شيئا وهم يخلقون [١٩٠] ولا يستطيعون لهم نصرا ولا

أنفسهم ينصرون [١٩١] وإن تدعوهم إلى الهدى

on God their Lord,—Surely if Thou give us a perfect babe we shall surely be of the thankful.

188 And when He gave them a perfect child, they made for Him partners, for what He had given them. But high is God above what they join *with Him*!

189 Do they join *with Him* what create nothing but themselves are created,

190 And have not the power to help them, nor themselves can help?

191 And if ye call them to guidance they will

لا يتبعوكم سواء عليكم ادعوتموهم ام انتم

صامتون [١٩٢] ان الذين تدعون من دون الله عباد

امثالكم فادعوهم فليستجيبوا لكم ان كنتم صدقين

[١٩٣] الهم ارجل يمشون بها ام لهم ايد يبطشون بها

ام لهم اعين يبصرون بها ام لهم اذان يسمعون بها

not follow you; it is equal to you whether ye call them or whether ye keep quiet.

192 Verily, those ye call on beside God are servants like yourselves; then call on them, and let them answer you, if ye are true.

193 Have they feet to walk with? or, have they hands to hold with? or, have they eyes, to see with? or, have they ears to hear with?

قل ادعوا شركاءكم ثم كيدون فلا تنظرون

[١٩٤] ان وليي الله الذي نزل الكتب وهو يتولى الصلحين

[١٩٥] والذين تدعون من دونه لا يستطيعون نصركم ولا انفسهم

ينصرون [١٩٦] وان تدعوهم الى الهدى لا يسمعوا و

تراهم ينظرون اليك وهم لا يبصرون [١٩٧] خذ العفو

Say thou, Call upon your partners, then plot against me, and defer not.

194 Verily, my patron is God who has sent down the Book, and He patronises the righteous.

195 And those ye call on beside Him cannot help you, nor themselves can help.

196 And if ye call them to guidance they will not hear: and thou mayest see them looking to thee, but they see not.

197 Take to pardon, and enjoin what is just, and

وأمر بالعرف وأعرض عن الجهلين [١٩٨] وإما ينزغنك
من الشيطن نزغ فاستعذ بالله إنه سميع عليم [١٩٩] إن
الذين اتقوا إذا مسهم طئف من الشيطن تذكروا فإذا هم
مبصرون [٢٠٠] وإخوانهم يمدونهم في الغي ثم لا يقصرون
[٢٠١] وإذا لم تأتهم بآية قالوا لولا اجتبيتها قل إنما

turn from the ignorant.

198 And if there be an incitement to thee from the devil inciting, then seek refuge in God; verily, He is Hearer, Knower.

199 Verily, those who fear *to do wrong*, when there touches them a temptation from the devil remember, and lo! they do see.

200 And their brethren continue them in error then shall they not desist.

201 And when thou dost not bring to them a sign they say, Hast thou not put it together? Say thou, I only follow what is re-

اتبع ما يوحى إلي من ربي هذا بصائر من ربكم وهدى و
رحمة لقوم يؤمنون [٢٠٢] وإذا قرئ القرآن فاستمعوا له
وأنصتوا لعلكم ترحمون [٢٠٣] واذكر ربك في نفسك تضرعا
وخيفة ودون الجهر من القول بالغدو والآصال ولا تكن من
الغافلين [٢٠٤] إن الذين عند ربك لا يستكبرون عن عبادته
ويسبحونه وله يسجدون ۞

vealed to me from my Lord; this is an insight from your Lord, and a guidance and mercy to a people who believe.

202 And when the Qur'ân is recited, listen to it and keep silence, that ye may have mercy.

203 And remember thy Lord within thyself humbly and with fear, and without loud-spoken words, at morn and at even, and be not of the negligent.

204 Verily, those who are with thy Lord are not too proud for His service, and they glorify Him, and Him they worship.

سورة الأحقاف

بسم الله الرحمن الرحيم

[1] حم ۝ تنزيل الكتب من الله العزيز الحكيم

[2] ما خلقنا السموت والأرض وما بينهما إلا بالحق وأجل

[3] مسمى والذين كفروا عما أنذروا معرضون قل

## 88. AL-AHQÂF.

(SU'RAH XLVI.)

*In the Name of God, the Merciful, the Compassionate.*

1 *H. M.* The revelation of the Book is from God, the Mighty, the Wise.

2 We have not created the heavens and the earth and what is between them but in truth, and for an appointed term; but those who disbelieve, from what they are warned with do turn aside.

3 Say thou, Have ye seen what ye call on be-

أرءيتم ما تدعون من دون الله أروني ماذا خلقوا من الأرض
أم لهم شرك في السموت ائتوني بكتب من قبل هذا
أو أثرة من علم إن كنتم صدقين [٤] ومن أضل ممن يدعوا
من دون الله من لا يستجيب له إلى يوم القيمة وهم عن دعائهم
غفلون [٥] وإذا حشر الناس كانوا لهم أعداء وكانوا بعبادتهم

side God? Show me what is it they have created of the earth? or have they a share in the heavens? Bring me a book before this, or traces of knowledge, if ye are true.

4 And who errs more than he who calls beside God on what answers him not until the Day of Resurrection, and who of their calling are heedless?

5 And when men shall be gathered together, they will become their enemies, and their service will they ungratefully deny.

كفرين [٦] واذا تتلى عليهم ايتنا بينت قال الذين كفروا
للحق لما جاءهم هذا سحر مبين [٧] ام يقولون افتراه قل
ان افتريته فلا تملكون لي من الله شيئا هو اعلم بما تفيضون
فيه كفى به شهيدا بيني وبينكم وهو الغفور الرحيم
[٨] قل ما كنت بدعا من الرسل وما ادري ما يفعل بي ولا بكم

6 And when Our evident signs are recited to them, those who disbelieve say of the truth when it has come to them, This is plain magic.

7 Do they say, He has invented it? Say thou, If I have invented it, then ye have no power for me against God in anything; He best knows what ye utter concerning it; He suffices for a witness between me and you, and He is the Forgiving, the Compassionate.

8 Say thou, I am not for innovation against the apostles, nor do I know what will be done with me or with you: I only follow what is

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ [٩] قُلْ أَرَءَيْتُمْ
إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ
عَلَىٰ مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
[١٠] وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا
إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَٰذَا إِفْكٌ قَدِيمٌ [١١] وَمِن

revealed to me; and I am only a plain warner.

9 Say thou, Have ye seen, if it is from God, and ye disbelieve in it—and a witness from the Children of Israel bears witness to its conformity and believes while ye are swelled with pride—verily, God guides not the wrong-doing people.

10 And those who disbelieve say of those who believe, If it had been good they would not have gone before us to it; and when they are not guided thereby, then will they say, This is an old lie.

11 And before it was the Book of Moses, a guide

قبله كتب موسى اماما ورحمة وهذا كتب مصدق لسانا
عربيا لينذر الذين ظلموا وبشرى للمحسنين [١٢] ان
الذين قالوا ربنا الله ثم استقاموا فلا خوف عليهم ولا هم
يحزنون [١٣] اولئك اصحب الجنة خلدين فيها
جزاء بما كانوا يعملون [١٤] ووصينا الانسان بوالديه

and mercy; and this is a Book confirming *it* in the Arabic tongue, to warn those who do wrong, and for glad tidings to those who do good.

12 Verily, those who say, Our Lord is God, then keep straight: there is no fear for them, nor shall they grieve.

13 These are the people of the Garden,—for ever therein—as a reward for what they have done.

14 And We have enjoined on man goodness to

إحسانا حملته أمه كرها ووضعته كرها وحمله وفصله

ثلثون شهرا حتى إذا بلغ أشده وبلغ أربعين سنة

قال رب أوزعني أن أشكر نعمتك التي أنعمت

علي وعلى والدي وأن أعمل صالحا ترضاه وأصلح

لي في ذريتي إني تبت إليك وإني من المسلمين

his parents;—his mother bears him with trouble, and brings him forth with trouble, and the bearing of him and the weaning of him is thirty months; until when he reaches his strength and reaches forty years, he says, Lord, stir me up that I may be thankful for Thy favours with which Thou hast favoured me and my parents, and that I may do the right which may please Thee; and make it right for me in my offspring; verily, I turn to Thee, and verily, I am of the Muslims.

[١٥] أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ
عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ
[١٦] وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَ
قَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي ۖ وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ
آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

15 These are they from whom We accept the best of what they have done, and We pass over their evil works;—among the people of the Garden,—the promise of truth which they have been promised.

16 And he who says to his parents, Uff with you! do ye promise me that I shall be brought forth when generations have already passed before me?—and they ask help of God—woe to thee! believe; verily, the promise of God is true; then he says, This is no other than fables of old.

[١٧] أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ
مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ [١٨] وَلِكُلٍّ
دَرَجَاتٌ مِّمَّا عَمِلُوا ۖ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ
[١٩] وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ
فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا ۖ فَالْيَوْمَ تُجْزَوْنَ

17 These are they against whom was due the word amongst the peoples that have passed away before them, of Jinn and men; verily, they have been the losers.

18 And for all are grades of what they have done, that He may repay them their works; and they shall not be wronged.

19 And the Day when they shall be set at the Fire,—Ye made away with your good things in your life of this world and ye enjoyed them; so to-day shall ye be rewarded with

عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَبِمَا كُنْتُمْ تَفْسُقُونَ [٢٠] وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ
قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
[٢١] قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا

the torment of disgrace, for that ye were proud in the earth without right and for that ye did wickedness.

20 And remember the brother of 'A'd, when he warned his people at A*h*qâf, and there had already passed warners before him and after him ;—Serve none but God, verily I fear for you the torment of a Great Day.

21 They said, Art thou come to us that thou mayest turn us aside from our gods? then bring us what thou dost threaten us with,

إِن كُنتَ مِنَ الصَّادِقِينَ [٢٢] قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُم
مَّا أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ [٢٣] فَلَمَّا رَأَوْهُ
عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ
مَا اسْتَعْجَلْتُم بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ [٢٤] تُدَمِّرُ كُلَّ
شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ

if thou art of the true.

22 He said, The knowledge is only with God, and I deliver to you what I am sent with, but I see ye are an ignorant people.

23 And when they saw it, a cloud traversing towards their valleys, they said, This is a cloud to give us rain;—Nay, it is what ye would hasten on—a wind in which is a painful torment.

24 To destroy everything at the bidding of its Lord,—and in the morning nothing was to be seen except their dwellings; thus We

نجزي القوم المجرمين [٢٥] ولقد مكنهم فيما ان مكنكم
فيه وجعلنا لهم سمعا وابصارا وافئدة فما اغنى عنهم
سمعهم ولا ابصارهم ولا افئدتهم من شيء اذ كانوا يجحدون
بايت الله وحاق بهم ما كانوا به يستهزءون [٢٦] ولقد
اهلكنا ما حولكم من القرى وصرفنا الايت لعلهم يرجعون

reward the wicked people.

25 And surely We had established them in what We have not established you, and We made them hearing and sight and hearts, but there availed them not their hearing and their sight and their hearts at all, when they rejected the signs of God, and there encompassed them what they had laughed at.

26 And We have already destroyed what were around you of the cities, and We turned about the signs that they might return.

[٢٧] فلولا نصرهم الذين اتخذوا من دون الله قربانا آلهة
بل ضلوا عنهم ۚ وذلك إفكهم وما كانوا يفترون [٢٨] وإذ
صرفنا إليك نفرا من الجن يستمعون القرآن ۖ فلما
حضروه قالوا أنصتوا ۖ فلما قضي ولوا إلى قومهم منذرين
[٢٩] قالوا يا قومنا إنا سمعنا كتابا أنزل من بعد موسى

27 Why did not those help them whom they took beside God for gods that could draw near *to Him*? Nay, they strayed away from them, and that was their lie and what they had invented.

28 And when We turned to thee a party of the Jinn listening to the Qur'ân, and when they were present at it, they said, Hist! and when it was over they turned back to their people warning.

29 They said, O our people, verily, we have heard a Book sent down after Moses confirming

مصدقا لما بين يديه يهدي الى الحق والى طريق مستقيم

[٣٠] يقومنا اجيبوا داعي الله وامنوا به يغفر لكم

من ذنوبكم ويجركم من عذاب اليم [٣١] ومن لا يجب داعي

الله فليس بمعجز في الارض وليس له من دونه اولياء

اولئك في ضلل مبين [٣٢] اولم يروا ان الله الذي خلق

what was before it, guiding to the truth and to the straight way.

30 O our people, respond to the crier of God and believe in Him: He will pardon you your sins, and deliver you from the painful torment.

31 And he who responds not to the crier of God shall not frustrate *Him* in the earth, and there is not for him beside Him a patron; these are in plain error.

32 Have they not seen that God, who created the

السموت والارض ولم يعى بخلقهن بقدر على ان يحي
ى الموتى بلى انه على كل شيء قدير [٣٣] ويوم يعرض
الذين كفروا على النار اليس هذا بالحق قالوا بلى وربنا
قال فذوقوا العذاب بما كنتم تكفرون [٣٤] فاصبر كما صبر
اولوا العزم من الرسل ولا تستعجل لهم كانهم يوم يرون

heavens and the earth and was not wearied with their creation is of power to quicken the dead; nay, verily, He is over all things mighty.

33 And the Day when those who disbelieve shall be set over the Fire—Is not this it in truth? they shall say, Yea! by our Lord; He shall say, Then taste ye the torment for that ye did disbelieve.

34 So be thou patient as were patient those of high resolve among the apostles, and hurry not for them. It shall be as though on the

مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ
يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ۝

Day they shall see what they are threatened with

35 They tarried not but an hour of the day. A preaching! but shall any perish except the wicked people?

سورة الانعام

بسم الله الرحمن الرحيم

[1] الحمد لله الذي خلق السموت والارض وجعل
الظلمت والنور ثم الذين كفروا بربهم يعدلون [2] هو الذي
خلقكم من طين ثم قضى اجلا واجل مسمى عنده ثم انتم

## 89. CATTLE.

(SURAH VI.)

*In the Name of God, the Merciful, the Compassionate.*

1 Praise to God, who created the heavens and the earth, and made the darkness and the light. Yet those who disbelieve to their Lord give equals!

2 He it is who created you from clay, then decreed the term, and a term is prefixed with

تمترون [٣] وهو الله في السموت وفي الارض يعلم سركم و
جهركم ويعلم ما تكسبون [٤] وما تاتيهم من اية من ايت
ربهم الا كانوا عنها معرضين [٥] فقد كذبوا بالحق لما
جاءهم فسوف ياتيهم انبؤا ما كانوا به يستهزءون
[٦] الم يروا كم اهلكنا من قبلهم من قرن مكنهم

Him. Yet do ye doubt!

3 And He is God in the heavens and in the earth; He knows your secrets and your disclosures, and He knows what ye earn.

4 And there comes not to them a sign of the signs of their Lord, but from it they turn away.

5 And now have they called the truth a lie when it has come to them; but in the end there shall come to them the message as to what they have mocked.

6 Have they not seen how many generations We have destroyed before them? We had

فِي الْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا
وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ
وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ [٧] وَلَوْ نَزَّلْنَا عَلَيْكَ
كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا
إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ [٨] وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ

established them in the earth such as We have not established you, and We sent the heaven upon them in copious rains, and We made the rivers flow beneath them : but We destroyed them in their sins, and raised up after them other generations.

7 And if We had sent down to thee a book on paper and they had touched it with their, hands, surely those who disbelieve would say This is only plain magic.

8 And they say, Unless there is sent down to him an angel . . . But if We had sent down

وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ [٩] وَلَوْ جَعَلْنَاهُ
مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ [١٠] وَلَقَدِ اسْتُهْزِئَ
بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ [١١] قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ [١٢] قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

an angel, the affair would have surely been settled, then would they not have respite.

9 And if We had made him an angel, We should certainly have made him a man too, and then We would have made perplexing for them what they deem perplexing *now*.

10 And already have apostles been laughed at before thee, but there encompassed those who laughed among them what they laughed at.

11 Say thou, Go through the earth, and see what has been the end of those who called it a lie.

12 Say thou, Whose is what is in the heavens

قل لله كتب على نفسه الرحمة ليجمعنكم الى يوم القيمة
لا ريب فيه الذين خسروا انفسهم فهم لا يؤمنون
[١٣] وله ما سكن في الليل والنهار وهو السميع العليم
[١٤] قل أغير الله اتخذ وليا فاطر السموت والارض وهو
يطعم ولا يطعم قل اني امرت ان اكون اول من

and the earth? Say thou, God's. He has prescribed upon Himself mercy; He will surely gather you together on the Day of Resurrection—there is no doubt in it. Those who lose themselves are they who will not believe.

13 And His is what dwells in the night and the day; and He is the Hearer, the Knower.

14 Say thou, Other than God shall I take for a patron?—Maker of the heavens and the earth; and He feeds, but is not fed. Say thou, Verily, I am commanded to be the first

أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ [١٥] قُلْ إِنِّي أَخَافُ إِنْ
عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ [١٦] مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ
فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ [١٧] وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ
فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ [١٨] وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

of those who accept Islâm ; and be not thou of those who join *others with God.*

15 Say thou, Verily I fear if I rebel against my Lord, the torment of the Great Day.

16 Whomsoever it is averted from on that Day, then has He had mercy on him—and that is the manifest bliss.

17 And if God touch thee with harm, there is none to take it off but He ; and if He touch thee with good—then is He over all things mighty.

18 And He is the supreme over His servants, and He is the Wise, the Informed.

[١٩] قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي
وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ
بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ قُلْ لَا
أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِمَّا تُشْرِكُونَ
[٢٠] الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَ

19 Say thou, What thing is the greatest in bearing witness? Say thou, God is witness between me and you; and this Qur'ân has been revealed to me that I may warn you by it, and those it shall reach. Do ye bear witness that with God are other Gods? Say thou, I do not bear witness. Say thou, He is only one God, and verily, I am clear of what ye join *with Him*.

20 Those to whom We have given the Book know him even as they know their children;

هُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ [٢١] وَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ [٢٢] وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ
أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ [٢٣] ثُمَّ لَمْ
تَكُن فِتْنَتُهُمْ إِلَّا أَن قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ع

those who lose themselves are they who will not believe.

21 And who does a greater wrong than he who invents against God a lie, or calls His signs lies? Verily, the wrong-doers shall not be happy.

22 And on the Day We shall gather them all together, then shall We say to those who joined *others with God*, Where are your partners whom ye imagined?

23 Then will they have no excuse but that they shall say, By God our Lord, we were not those who joined *others with God*.

[٢٤] انظر كيف كذبوا على انفسهم وضل عنهم ما كانوا
يفترون [٢٥] ومنهم من يستمع اليك وجعلنا على
قلوبهم اكنة ان يفقهوه وفي اذانهم وقرا وان يروا
كل اية لا يؤمنوا بها حتى اذا جاءوك يجادلونك يقول الذين
كفروا ان هذا الا اساطير الاولين [٢٦] وهم ينهون عنه

24 See, how they lie against themselves; and there shall stray away from them what they did invent.

25 And of them is he who hearkens to thee, and We have placed upon their hearts a veil that they understand it not, and in their ears is a heaviness; and if they see every sign they will not believe therein, until when they come to thee to dispute with thee, those who disbelieve say, This is nothing but fables of old.

26 And they forbid it and avoid it, but they

ويلئون عله وان يهلكون الا انفسهم وما يشعرون

[٢٧] ولو ترى اذ وقفوا على النار فقالوا يليتنا نرد ولا نكذب

بايت ربنا ونكون من المؤمنين [٢٨] بل بدا لهم ما كانوا

يخفون من قبل ولو ردوا لعادوا لما نهوا عنه وانهم

لكذبون [٢٩] وقالوا ان هي الا حياتنا الدنيا وما نحن

destroy only themselves and perceive not.

27 And if thou couldst see when they shall be set over the Fire, and they shall say, O that we could be sent back, we would not call the signs of our Lord lies, and we would be of the faithful.

28 Aye! but that is shown to them which they did hide before, and if they were sent back they would surely return to what they were forbidden, and verily, they are certainly liars.

29 And they say, There is nothing but our life of this world, and we shall not be raised.

بمبعوثين [٣٠] ولو ترى اذ وقفوا على ربهم قال اليس
هذا بالحق قالوا بلى وربنا قال فذوقوا العذاب بما كنتم
تكفرون [٣١] قد خسر الذين كذبوا بلقاء الله حتى اذا
جاءتهم الساعة بغتة قالوا يحسرتنا على ما فرطنا فيها
وهم يحملون اوزارهم على ظهورهم الا ساء ما يزرون

30 And if thou couldst see when they shall be set before their Lord; He shall say, Is not this it in truth? they shall say, Yea, by our Lord; He shall say, Then taste ye the torment for that ye did disbelieve.

31 Now have they lost who called the meeting with God a lie, until when there comes upon them the Hour suddenly, they say, O woe is us for our neglect thereof!—and they shall bear their burdens on their backs. Will it not be evil which they shall be burdened with?

[٣٢] وما الحيوة الدنيا الا لعب ولهو وللدار الاخرة خير
للذين يتقون افلا تعقلون [٣٣] قد نعلم انه ليحزنك
الذى يقولون فانهم لا يكذبونك ولكن الظلمين
بايت الله يجحدون [٣٤] ولقد كذبت رسل من قبلك
فصبروا على ما كذبوا واوذوا حتى اتهم نصرنا ع

32 And the life of this world is only a play and a sport, but surely the abode of the Hereafter is better for those who fear *to do evil.* Will ye not then have sense?

33 Now We know that verily what they say grieves thee; yet verily they do not call thee a liar, but the wrong-doers the signs of God reject.

34 And already have apostles been called liars before thee, but they were patient of being called liars and of being hurt, until there came to them Our help;—and there is none

ولا مبدل لكلمت الله ولقد جاءك من نبائي المرسلين

[٣٥] وان كان كبر عليك اعراضهم فان استطعت ان تبتغي

نفقا في الارض او سلما في السماء فتاتيهم باية ولو شاء

الله لجمعهم على الهدى فلا تكونن من الجهلين [٣٦] انما

يستجيب الذين يسمعون والموتى يبعثهم الله ثم اليه

to change the words of God. And already have there come to thee the stories of the apostles.

35 And if their turning away be grievous to thee, then if thou art able to seek out an opening into the earth, or a ladder up into heaven, to come to them with a sign . . but if it pleased God He would surely bring them all together to guidance; so be not thou of the ignorant.

36 Only those will respond who listen, but the dead, God will raise them up, then to Him

يرجعون [٣٧] وقالوا لولا نزل عليه اية من ربه قل ان
الله قادر على ان ينزل اية ولكن اكثرهم لا يعلمون
[٣٨] وما من دابة في الارض ولا طئر يطير بجناحيه الا
امم امثالكم ما فرطنا في الكتب من شيء ثم الى ربهم
يحشرون [٣٩] والذين كذبوا بايتنا صم وبكم في الظلمت

shall they be returned.

37 And they say, Unless there is sent down to him a sign from his Lord. Say thou, Verily God has power to send down a sign, but most of them do not know.

38 And there is no moving thing in the earth, nor fowl that flies with its wings, but is a people like to you: We have not passed over in the Book anything—then to their Lord shall they be gathered.

39 And those who call Our signs lies are deaf and dumb—in the dark: whom God pleases

من يشا الله يضلله ومن يشا يجعله على صراط مستقيم

[٤٠] قل ارءيتكم ان اتكم عذاب الله او اتتكم الساعة

اغير الله تدعون ان كنتم صدقين [٤١] بل اياه تدعون

فيكشف ما تدعون اليه ان شاء وتنسون ما تشركون

[٤٢] ولقد ارسلنا الى امم من قبلك فاخذنهم بالبا ساء

He misleads, and whom He pleases He puts on the straight way.

40 Say thou, Have ye seen, if there come to you the torment of God, or there come to you the Hour, other than God will ye call on, if ye are true?

41 Yea, to Him will ye cry: and He will remove what ye call on him for, if He please; and ye shall forget what ye have joined *with Him*.

42 And already have We sent to people before thee, then We laid hold on them with vio-

وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ [٤٣] فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا

تَضَرَّعُوا وَلَٰكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا

يَعْمَلُونَ [٤٤] فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ

كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ

مُبْلِسُونَ [٤٥] فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ

lence and trouble that they might humble themselves ;

43 Yet do they not, when there comes to them Our violence, humble themselves? but their hearts were hardened, and the devil made fairseeming to them what they did.

44 And when they forgot what thay were reminded of, We opened to them the gates of all things, until when they rejoiced for what was given them We caught them up suddenly, and lo! they were in despair.

45 And the uttermost part of the people who did wrong was cut off ; and praise to God the

لله رب العلمين [٤٦] قل ارءيتم ان اخذ الله سمعكم
وابصاركم وختم على قلوبكم من اله غير الله يأتيكم به
انظر كيف نصرف الايت ثم هم يصدفون [٤٧] قل
ارءيتكم ان اتكم عذاب الله بغتة او جهرة هل يهلك
الا القوم الظلمون [٤٨] وما نرسل المرسلين الا مبشرين

Lord of the worlds!

46 Say thou, Have ye seen, if God should seize upon your hearing and your sight and should seal up your hearts, who is God beside God to bring you it? Look, how We turn about the signs,—then they turn aside!

47 Say thou, Have ye seen, if there come to you the torment of God suddenly or openly, will any perish except the wrong-doing people?

48 And We send not the apostles but as he-

ومنذرين فمن امن واصلح فلا خوف عليهم ولا هم
يحزنون [٤٩] والذين كذبوا بايتنا يمسهم العذاب بما
كانوا يفسقون [٥٠] قل لا اقول لكم عندي خزائن الله
ولا اعلم الغيب ولا اقول لكم اني ملك ان اتبع الا ما
يوحى الي قل هل يستوي الاعمى والبصير افلا

ralds of glad tidings and as warners; then whoso believes and does the right,—there is no fear on them, nor shall they grieve.

49 And those who call Our signs lies, torment shall touch them for that they did evil.

50 Say thou: I say not to you, With me are the treasures of God, nor that I know the unseen; nor I do say to you, Verily I am an angel: I follow only what is revealed to me. Say thou, Are the blind and the seeing equal?

تتفكرون [٥١] وانذر به الذين يخافون ان يحشروا الى
ربهم ليس لهم من دونه ولي ولا شفيع لعلهم يتقون
[٥٢] ولا تطرد الذين يدعون ربهم بالغدوة والعشي يريدون
وجهه ما عليك من حسابهم من شيء وما من حسابك
عليهم من شيء فتطردهم فتكون من الظلمين [٥٣] وكذلك

will ye not then reflect ?

51 And warn by it those who fear that they shall be gathered to their Lord: there is not for them beside Him patron or intercessor—that they may fear *to do evil.*

52 And drive not away those who call upon their Lord, at morn and even, desiring His Face: their account is not upon thee at all, nor thy account upon them at all: so drive thou them away, and thou wilt be of the wrong-doers.

53 And thus We tried some of them by others,

فتنا بعضهم ببعض ليقولوا أهؤلاء من الله عليهم من
بيننا أليس الله بأعلم بالشكرين [٥٣] وإذا جاءك الذين
يؤمنون بآياتنا فقل سلم عليكم كتب ربكم على نفسه
الرحمة أنه من عمل منكم سوءا بجهالة ثم تاب من بعده
وأصلح فأنه غفور رحيم [٥٤] وكذلك نفصل الآيت

that they may say, Are these they to whom God has been gracious amongst ourselves? Does not God best know the thankful?

54 And when those who believe in Our signs come to thee, say thou, Peace upon you! Your Lord has prescribed to Himself mercy—that whoso of you does evil in ignorance, then turns after that and does the right . . for that He is Forgiving, Compassionate.

55 And thus We detail the signs, that the way

ولتستبين سبيل المجرمين [٥٦] قل اني نهيت ان اعبد
الذين تدعون من دون الله قل لا اتبع اهواءكم قد ضللت
اذا وما انا من المهتدين [٥٧] قل اني على بينة من ربي
وكذبتم به ما عندي ما تستعجلون به ان الحكم الا لله
يقص الحق وهو خير الفاصلين [٥٨] قل لو ان عندي

of the wicked may be made plain.

56 Say thou, Verily I am forbidden to serve those whom ye call on beside God. Say thou, I will not follow your lusts, for then should I err, and not be of the guided.

57 Say thou, Verily I am upon the evidence of my Lord, and ye call it a lie. With me is not what ye would hasten on; judgment is only God's. He declares the truth; and He is the best of those who decide.

58 Say thou, If with me were what ye would

ما تستعجلون به لقضي الامر بيني و بينكم والله اعلم
بالظلمين [٥٩] وعنده مفاتح الغيب لا يعلمها الا هو
ويعلم ما في البر والبحر وما تسقط من ورقة الا يعلمها
ولا حبة في ظلمت الارض ولا رطب ولا يابس الا في كتب مبين
[٦٠] وهو الذي يتوفكم بالليل ويعلم ما جرحتم بالنهار

hasten on, the affair would surely have been decided between me and you, but God best knows the wrong-doers.

59 And with Him are the keys of the unseen: none knows them but He; and He knows what is in the land and in the sea; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor a thing green nor sear but is in the plain Book.

60 And He it is who takes you to Himself at night, and knows what ye have gained in

ثم يبعثكم فيه ليقضى اجل مسمى ثم اليه مرجعكم
ثم ينبئكم بما كنتم تعملون [٦١] وهو القاهر فوق عباده
ويرسل عليكم حفظة حتى اذا جاء احدكم الموت توفته
رسلنا وهم لا يفرطون [٦٢] ثم ردوا الى الله مولاهم الحق
الا له الحكم وهو اسرع الحاسبين [٦٣] قل من ينجيكم

the day: then He raises you therein, that the appointed term may be fulfilled. Then to Him is your return; and He will inform you as to what ye have done.

61 And He is supreme over His servants, and sends over you guardians,—until when death comes to one of you Our messengers take him away; and they neglect not.

62 Then are they returned to God, their true Lord. Is not judgment His?—and He is the swiftest of those who reckon up.

63 Say thou, Who saves you from the darkness

مِن ظُلُمٰتِ البَرِّ وَالبَحرِ تَدعُونَهُ تَضَرُّعًا وَخُفيَةً ۚ لَئِن

أَنجٰنَا مِن هٰذِهِ لَنَكُونَنَّ مِنَ الشّٰكِرِينَ [٦٤] قُلِ اللّٰهُ يُنَجِّيكُم

مِنهَا وَمِن كُلِّ كَربٍ ثُمَّ أَنتُم تُشرِكُونَ [٦٥] قُل هُوَ القَادِرُ

عَلٰى أَن يَبعَثَ عَلَيكُم عَذَابًا مِن فَوقِكُم أَو مِن تَحتِ أَرجُلِكُم

أَو يَلبِسَكُم شِيَعًا وَيُذِيقَ بَعضَكُم بَأسَ بَعضٍ ۗ انظُر كَيفَ

of the land and of the sea? Ye call upon Him humbly and in secret—Surely if Thou save us from this, we will be of the thankful?

64 Say thou, God saves you from it and from every strait; then ye give *Him* companions!

65 Say thou, He has power to raise against you a torment from above you, or from beneath your feet, or to clothe you with discord, and to make some of you taste the violence of

نصرف الايت لعلهم يفقهون [٦٦] وكذب به قومك وهو الحق
قل لست عليكم بوكيل لكل نبا مستقر وسوف تعلمون
[٦٧] واذا رايت الذين يخوضون في ايتنا فاعرض عنهم
حتى يخوضوا في حديث غيره وامّا ينسينك الشيطن فلا
تقعد بعد الذكرى مع القوم الظلمين [٦٨] وما على الذين

others. See! how We detail the signs, that they may discern.

66 And thy people have called it a lie, while it is the truth. Say thou, I am not over you a guardian: for every prophecy is a set time, and by and by shall ye know.

67 And when thou seest those who wrangle concerning Our signs, do thou turn from them until they wrangle concerning a discourse other than this; and if the devil make thee forget, then sit not after recollection with the wrong-doing people.

68 And there is not upon those who fear *to do*

يتقون من حسابهم من شيء ولكن ذكرى لعلهم يتقون

[٦٩] وذر الذين اتخذوا دينهم لعبا ولهوا وغرتهم الحيوة

الدنيا وذكر به أن تبسل نفس بما كسبت ليس لها

من دون الله ولي ولا شفيع وإن تعدل كل عدل لا يؤخذ

منها أولئك الذين أبسلوا بما كسبوا لهم شراب من

*evil* their account at all, but to remember that they may fear *to do evil*.

69 And leave those who take their religion for a play and a sport, and whom the life of this world has deceived: and remind them thereby that a soul shall be given up for what it has earned: there is not for it beside God a patron or intercessor; and if it could atone with the fullest atonement, it would not be accepted of it. These are they who shall be given up for what they have earned—for them is a drink of

حميم وعذاب اليم بما كانوا يكفرون [٧٠] قل اندعوا
من دون الله ما لا ينفعنا ولا يضرنا ونرد على اعقابنا
بعد اذ هدانا الله كالذي استهوته الشياطين في الارض
حيران له اصحاب يدعونه الى الهدى ائتنا قل ان هدى الله هو
الهدى وامرنا لنسلم لرب العلمين [٧١] وان اقيموا الصلوة

boiling water, and a painful torment, for that they have disbelieved.

70 Say thou, Shall we call upon, beside God, what profits us not nor harms us, and be thrown back upon our heels after that God has guided us, like him whom the devils have led away in the earth bewildered, who has companions who call him to the guidance—Come to us. Say thou, Verily the guidance of God,—that is the guidance; and we are commanded to accept Islâm before the Lord of the worlds.

71 And be steadfast in prayer, and fear Him;

واتقوه وهو الذي اليه تحشرون [٧٢] وهو الذي خلق السموت
والارض بالحق ويوم يقول كن فيكون [٧٣] قوله الحق
وله الملك يوم ينفخ في الصور عالم الغيب والشهادة وهو
الحكيم الخبير [٧٤] واذ قال ابرهيم لابيه ازرا اتتخذ
اصناما الهة اني اراك وقومك في ضلل مبين [٧٥] وكذلك

and He it is to whom ye shall be gathered.

72 And He it is who created the heavens and the earth in truth; and on the day when He says, Be, then it Is.

73 His word is the truth; and His the kingdom on the Day when there shall be a blast on the trumpet; the Knower of the unseen and the manifest; and He is the Wise, the Informed.

74 And when Abraham said to his father A'zar, Dost thou take the idols for gods? verily I see thee and thy people in plain error.

75 And thus We showed Abraham the kingdom

نُرِيٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ
ٱلْمُوقِنِينَ [٧٦] فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا
رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ [٧٧] فَلَمَّا رَءَا ٱلْقَمَرَ
بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى
لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ [٧٨] فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ

of the heavens and the earth, that he might be of those who are sure.

76 And when the night overshadowed him, he saw a star : he said, This is my Lord ; but when it set, he said, I love not those that set.

77 And when he saw the moon rising, he said, This is my Lord, but when it set, he said, Surely if my Lord guide me not I shall surely be of the erring people.

78 And when he saw the sun rising, he said,

هذا ربي هذا أكبر فلما أفلت قال يقوم إني بريء
مما تشركون [٧٩] إني وجهت وجهي للذي فطر السموت
والأرض حنيفا وما أنا من المشركين [٨٠] وحاجه
قومه قال أتحاجوني في الله وقد هدن ولا أخاف ما تشركون
به إلا أن يشاء ربي شيئا وسع ربي كل شيء علما أفلا

This is my Lord, this the greatest; but when it set, he said, O people, verily I am clear of what ye join *with Him.*

79 Verily, I turn my face to Him who made the heavens and the earth, as a *Hanîf*, and I am not of those who join *others with God.*

80 And his people disputed with him; he said, Do ye dispute with me concerning God, when He has already guided me, and I fear not what ye join with Him, unless that my Lord pleases a thing; my Lord embraces all things by knowledge; will ye not then mind?

تتذكرون [٨١] وكيف اخاف ما اشركتم ولا تخافون
انكم اشركتم بالله ما لم ينزل به عليكم سلطانا
فاي الفريقين احق بالامن ان كنتم تعلمون
[٨٢] الذين امنوا ولم يلبسوا ايمانهم بظلم اولئك
لهم الامن وهم مهتدون [٨٣] وتلك حجتنا اتيناها ابرهيم
على قومه نرفع درجت من نشاء ان ربك حكيم عليم

81 And how should I fear what ye join *with Him* when ye fear not to join with God what He has sent you down no authority for? Then which of the two parties is more worthy of safety, if ye do know?

82 Those who believe and clothe not their faith with wrong,—these, for them is safety, and they are the guided.

83 And these are OUR arguments which WE gave to Abraham against his people; WE raise to degrees whom WE please;—verily, thy Lord is Wise, Knowing.

[٨٤] ووهبنا له اسحق ويعقوب كلا هدينا ونوحا هدينا
من قبل ومن ذريته داود وسليمن وايوب ويوسف وموسى
وهرون وكذلك نجزى المحسنين [٨٥] وزكريا ويحى
وعيسى والياس كل من الصلحين [٨٦] واسمعيل واليسع
ويونس ولوطا وكلا فضلنا على العلمين [٨٧] ومن

84 And We granted him Isaac and Jacob;—each We guided; and Noah We guided before, and of his posterity, David and Solomon and Job and Joseph and Moses and Aaron: and thus We reward those who do good.

85 And Zacharias and John and Jesus and Elias—all of the righteous;

86 And Ishmael and Elisha and Jonas and Lot: and each We blessed above the worlds.

87 And of their fathers, and their offspring, and

آبائهم وذريتهم وإخوانهم ۚ واجتبيناهم وهديناهم
إلى صراط مستقيم [٨٨] ذلك هدى الله يهدي به من يشاء
من عباده ۚ ولو أشركوا لحبط عنهم ما كانوا يعملون
[٨٩] أولئك الذين آتيناهم الكتاب والحكم والنبوة ۚ
فإن يكفر بها هؤلاء فقد وكلنا بها قوما ليسوا بها بكافرين

their brethren: and We chose them and guided them into the straight way.

88 That is the guidance of God: He guides by it whom He pleases of His servants. And if they associated *anything with God*, surely vain would have been to them what they did.

89 These are they to whom We gave the Book, and judgment, and prophecy; then if they disbelieve therein, these will We make over to a people who disbelieve not therein.

[٩٠] أولئك الذين هدى الله فبهداهم اقتده قل لا أسئلكم
عليه أجرا إن هو إلا ذكرى للعلمين [٩١] وما قدروا الله
حق قدره إذ قالوا ما أنزل الله على بشر من شيء قل من
أنزل الكتب الذي جاء به موسى نورا وهدى للناس تجعلونه
قراطيس تبدونها وتخفون كثيرا وعلمتم ما لم تعلموا

90 These are they whom God has guided; so their guidance follow thou; say thou, I do not ask you for it a reward; it is only a reminder to the worlds.

91 And they esteem not God at His true worth when they say, God has not sent down to man anything; say thou, Who sent down the Book which Moses brought—a light and a guidance to men, which ye set down on papers which ye show and hide much, and ye are taught what ye did not know, ye nor your

المكم ولا اباؤكم قل الله ثم ذرهم في خوضهم يلعبون

[٩٢] وهذا كتب انزلنه مبرك مصدق الذي بين يديه

ولتنذر ام القرى ومن حولها والذين يؤمنون بالاخرة

يؤمنون به وهم على صلاتهم يحافظون [٩٣] ومن اظلم

ممن افترى على الله كذبا او قال اوحي الي ولم يوح اليه

fathers; say thou, God; then leave them in their discussion to play.

92 And this Book have We sent down as a blessing and a confirmation of what was before it, and that thou mayest warn the Mother-city and those who are around it, and that those who believe in the Hereafter may believe therein, and to their prayers keep.

93 And who does a greater wrong than he who invents against God a lie, and says, It is revealed to me, when it is not revealed to

شَيْءٍ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ
فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا
أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ
[٩٤] وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ

him at all, and who says, Presently will I bring down the like of what God has revealed? but couldst thou see when the wrong-doers shall be in the agony of death and the angels shall stretch forth their hands,—Give up your souls; to-day shall ye be rewarded with the torment of disgrace for that ye did say against God beside the truth, and ye were too proud for His signs;

94 And now surely have ye come to Us alone even as We created you the first time and

مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ
عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ [٩٥] إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذَٰلِكُمُ اللَّهُ ۖ
فَأَنَّىٰ تُؤْفَكُونَ [٩٦] فَالِقُ الْإِصْبَاحِ ۚ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ

ye have left behind what We had given you behind your backs; and We see not with you your intercessors whom ye thought to have been partners *of God* among you; now certainly is it cut asunder between you and there has strayed away from you what ye did imagine.

95 Verily, God cleaves out the grain and the date-stone: He brings forth the living from the dead, and He brings forth the dead from the living. That is God: then how are ye turned aside?

96 He cleaves out the morn, and makes the

والقمر حسبانا ذلك تقدير العزيز العليم [٩٧] وهو الذي
جعل لكم النجوم لتهتدوا بها في ظلمت البر والبحر
قد فصلنا الايت لقوم يعلمون [٩٨] وهو الذي انشاكم
من نفس واحدة فمستقر ومستودع قد فصلنا الايت
لقوم يفقهون [٩٩] وهو الذي انزل من السماء ماء فاخرجنا

night for rest, and the sun and the moon for computation. That is the ordinance of the Mighty, the Knowing.

97 And He it is who has made for you the stars that ye may be guided thereby in the darkness of the land and of the sea. Now have We made the signs clear to a people who know.

98 And He it is who has made you from one soul, and fixed an abode and a resting-place. Now have We made the signs clear to a people who discern.

99 And He it is who sends down from heaven water,—and We bring forth by it the spring-

بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا ۚ
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ
وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۗ انْظُرُوا إِلَىٰ
ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ
[١٠٠] وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ

ing buds of all things: We bring forth therefrom green things, We bring forth therefrom the close-growing grain; and of the palm, from its spathe hang clusters within reach, and gardens of grapes and olives and pomegranates, like and unlike. Look on its fruit when it fruits and ripens. Verily, in that are signs to people who believe.

100 And they make the Jinn partners with God, though He created them; and they ascribe to Him sons and daughters without know-

وبنت بغير علم سبحنه وتعلى عما يصفون [١٠١] بديع
السموت والارض انى يكون له ولد ولم تكن له صحبة
وخلق كل شىء وهو بكل شىء عليم [١٠٢] ذلكم الله ربكم
لا اله الا هو خالق كل شىء فاعبدوه وهو على كل
شىء وكيل [١٠٣] لا تدركه الابصار وهو يدرك الابصار وهو

ledge. Glory to Him! and exalted be He above what they attribute *to Him.*

101 The Originator of the heavens and the earth! How should there be for Him an issue when He has no consort? And He created all things, and He all things doth know.

102 That is God, your Lord: there is no God but He, Creator of all things! So serve Him! and He is over all things a guardian.

103 The sight comprehends Him not, but He comprehends the sight: and He is the

اللطيف الخبير [١٠٣] قد جاءكم بصائر من ربكم فمن
ابصر فلنفسه ومن عمي فعليها وما انا عليكم بحفيظ
[١٠٥] وكذلك نصرف الايت وليقولوا درست ولنبينه
لقوم يعلمون [١٠٦] اتبع ما اوحي اليك من ربك لا اله
الا هو واعرض عن المشركين [١٠٧] ولو شاء الله ما اشركوا

Subtile, the Informed.

104 Now has come to you an insight from your Lord: then whoso sees, it is for his soul; and whoso is blind, it is against the same; and I am not over you a keeper.

105 And thus We turn about the signs, that they may say, Thou hast studied; and that We may declare them to a people who know.

106 Follow thou what is revealed to thee from thy Lord: there is no God but He; and turn away from those who join others *with Him.*

107 And if God pleased, they had not joined *any-*

وما جعلناك عليهم حفيظا وما انت عليهم بوكيل

[١٠٨] ولا تسبوا الذين يدعون من دون الله فيسبوا الله

عدوا بغير علم كذلك زينا لكل امة عملهم ثم الى

ربهم مرجعهم فينبئهم بما كانوا يعملون [١٠٩] واقسموا

بالله جهد ايمانهم لئن جاءتهم اية ليؤمنن بها قل

*thing with Him.* And We have not made thee over them a keeper, nor art thou over them a guardian.

108 And abuse not those whom they call on beside God, for then they may abuse God despitefully without knowledge. Thus have We made fair-seeming to every people their works; then to their Lord is their return; and He will inform them of what they have done.

109 And they swore by God with their most strenuous oath, that if there come to them a sign they will certainly believe therein.

إنما الآيات عند الله وما يشعركم أنها إذا جاءت لا يؤمنون

[١١٠] ونقلب أفئدتهم وأبصارهم كما لم يؤمنوا

به أول مرة ونذرهم في طغيانهم يعمهون

[١١١] ولو أننا نزلنا إليهم الملائكة وكلمهم الموتى

وحشرنا عليهم كل شيء قبلا ما كانوا ليؤمنوا إلا أن

Say thou, Signs are only with God, and what makes you perceive that when it has come they will not believe?

110 And We will turn away their hearts and their sight, as they believed not therein the first time, and We will leave them in their rebellion blindly wandering.

111 And though We had sent down to them the angels, and the dead had spoken to them, and We had gathered to them all things as a surety, they would not have

يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ [١١٢] وَكَذَٰلِكَ
جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي
بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ
رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ [١١٣] وَلِتَصْغَىٰ إِلَيْهِ
أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا

believed, unless that God pleased. But most of them are ignorant.

112 And thus have We made for every prophet an enemy—the devils of men and Jinn: they inspire, the one of them the other, with tinsel words to deceive; and if thy Lord pleased they would not have done it; so leave them and what they invent.

113 And that the hearts of those who believe not in the Hereafter incline thereto, and that they may be pleased with it, and that

ماهم مفترون [١١٣] أفغير الله أبتغي حكما وهو الذي
أنزل إليكم الكتب مفصلا والذين آتيناهم الكتب
يعلمون أنه منزل من ربك بالحق فلا تكونن من الممترين
[١١٥] وتمت كلمت ربك صدقا وعدلا لا مبدل لكلماته
وهو السميع العليم [١١٦] وإن تطع أكثر من في الأرض

they may gain what they may gain.

114 Other than God shall I then seek for a judge? while He it is who has sent down to you the Book in detail, and those to whom We have given the Book know that it is sent down from thy Lord in truth. So be not thou of those who doubt.

115 And the words of thy Lord are perfect in truth and in justice: none can change His words. And He is the Hearer, the Knower.

116 But if thou follow most of those who are in

يضلوك عن سبيل الله ان يتبعون الا الظن وان هم الا
يخرصون [١١٧] ان ربك هو اعلم من يضل عن سبيله وهو
اعلم بالمهتدين [١١٨] فكلوا مما ذكر اسم الله عليه
ان كنتم بايته مؤمنين [١١٩] وما لكم الا تاكلوا مما
ذكر اسم الله عليه وقد فصل لكم ما حرم عليكم الا ما

the earth they will lead thee aside from the way of God: they only follow an opinion and do only conjecture.

117 Verily thy Lord—He best knows who errs from His way, and He best knows the guided.

118 Then eat of what God's name has been mentioned over, if in His signs ye do believe.

119 And what is in you that ye eat not of what God's name is mentioned over, and already has He declared to you what He has forbidden you, except what ye are forced

اضطررتم اليه وان كثيرا ليضلون باهوائهم بغير
علم ان ربك هو اعلم بالمعتدين [١٢٠] وذروا ظاهر
الاثم وباطنه ان الذين يكسبون الاثم سيجزون بما كانوا
يقترفون [١٢١] ولا تاكلوا مما لم يذكر اسم الله عليه و
انه لفسق وان الشيطين ليوحون الى اوليئهم ليجادلوكم

to; and verily, many do certainly lead astray by their lusts without knowledge; verily, thy Lord, He best knows the transgressors.

120 And leave the outside of sin, and its inside; verily, those who earn sin shall presently be rewarded for what they have gained.

121 And eat not of what the name of God has not been mentioned over; and verily, it is wickedness, and verily, the devils do surely inspire their patrons that they may dispute

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ [١٢٢] أَوَمَنْ كَانَ مَيْتًا
فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ
فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا
كَانُوا يَعْمَلُونَ [١٢٣] وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ
مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا

with you, and if ye obey them, verily, ye are surely those who join *others with God.*

122 Is he who was dead, and WE quickened him and made for him a light whereby he may walk among men, like him whose likeness is in the darkness from whence he cannot come forth? thus is made fair-seeming to the ungodly what they do.

123 And thus have WE made in every city the great sinners thereof that they may plot therein; and they plot not but against themselves, and do not perceive.

يشعرون [١٢٤] واذا جاءتهم اية قالوا لن نؤمن حتى نؤتى

مثل ما اوتى رسل الله الله اعلم حيث يجعل رسالته سيصيب

الذين اجرموا صغار عند الله وعذاب شديد بما كانوا يمكرون

[١٢٥] فمن يرد الله ان يهديه يشرح صدره للاسلام

ومن يرد ان يضله يجعل صدره ضيقا حرجا كانما يصعد

124 And when there comes to them a sign they say, Never will we believe unless we are given the like of what was given to the apostles of God ; God best knows where to place His mission. Presently there shall befall those who sin vileness with God and a severe torment for that they did plot.

125 Then he whom God desires to guide, He opens his breast to Islâm, and he whom He desires to lead astray, He makes his breast strait and narrow, as though he were

فِي السَّمَاءِ ۚ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

[١٢٦] وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ

لِقَوْمٍ يَذَّكَّرُونَ [١٢٧] لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ

بِمَا كَانُوا يَعْمَلُونَ [١٢٨] وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ۚ يَا مَعْشَرَ الْجِنِّ

قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ ۖ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ

climbing up into the heaven; thus God puts horror upon those who will not believe.

126 And this is the way of thy Lord—straight; already have We explained the signs to a people who mind.

127 For them is the Abode of Peace with their Lord, and He is their patron for what they have done.

128 And on the day He shall gather them all together—O company of the Jinn, already have ye got much from mankind. And their patrons from among men shall say,

ربنا استمتع بعضنا ببعض وبلغنا اجلنا الذى اجلت
لنا قال النار مثوكم خلدين فيها الا ما شاء الله ان ربك
حكيم عليم [١٢٩] وكذلك نولى بعض الظلمين بعضا بما كانوا
يكسبون [١٣٠] يمعشر الجن والانس الم يأتكم رسل منكم
يقصون عليكم ايتى وينذرونكم لقاء يومكم هذا قالوا

Our Lord, we had advantage, the one of us from the other, and We have reached our term which Thou didst appoint for us. He will say, The Fire is your resort;—for ever therein, unless what God pleases; verily, thy Lord is Wise, Knowing.

129 And thus We make some of the wrong-doers patrons of the others, for what they have earned.

130 O company of Jinn and men, did there not come to you apostles from among yourselves relating to you My signs and warning you of the meeting of this your day? They

شهدنا على انفسنا وغرتهم الحيوة الدنيا وشهدوا على
انفسهم انهم كانوا كفرين [١٣١] ذلك ان لم يكن ربك
مهلك القرى بظلم واهلها غفلون [١٣٢] ولكل درجت
مما عملوا وما ربك بغافل عما يعملون [١٣٣] وربك
الغنى ذو الرحمة ان يشا يذهبكم ويستخلف من بعدكم

shall say, We bear witness against ourselves; and the life of this world deceived them, and they shall bear witness against themselves, that they were ungodly.

131 That is for that thy Lord would never destroy the cities wrongfully, while their people were careless.

132 And for all are grades for what they do; for thy Lord is not unmindful of what they do.

133 And thy Lord is Independent, Full of mercy; if He please, He can go off with you, and make to succeed after you what He pleases,

مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ [١٣٤] إِنَّ مَا
تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ [١٣٥] قُلْ يَا قَوْمِ اعْمَلُوا
عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ [١٣٦] مَنْ تَكُونُ لَهُ
عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ [١٣٧] وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ
مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا

as He produced you from the posterity of other people.

134 Verily, what ye are threatened with will surely come, and ye cannot frustrate *Him*.

135 Say thou, O people, act according to your place, verily I am acting too; and in the end ye shall know

136 Who it is for whom is the home Hereafter; verily, the wrong-doers will not be happy.

137 And they make for God of what He has produced of tilth and cattle a portion; and they say, This is for God—in their imagi-

لِشُرَكَائِنَا ۚ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۖ وَمَا كَانَ لِلَّهِ
فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ [١٣٨] وَكَذَٰلِكَ زَيَّنَ
لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا
عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ
[١٣٩] وَقَالُوا هَٰذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ

nation,—and this is for our associates. But what is for their associates reaches not to God; and what is for God reaches to their associates: evil is what they judge!

138 And thus have their associates made fair-seeming to many of the polytheists the killing of their children that they might ruin them, and obscure to them their religion. But if God pleased, they had not done it; so leave them, and what they invent.

139 And they say, These cattle and tilth are inviolable; none shall eat thereof but whom

نشاء بزعمهم وانعام حرمت ظهورها وانعام لا يذكرون
اسم الله عليها افتراء عليه سيجزيهم بما كانوا يفترون
[١٤٠] وقالوا ما في بطون هذه الانعام خالصة لذكورنا ومحرم
على ازواجنا وان يكن ميتة فهم فيه شركاء سيجزيهم
وصفهم انه حكيم عليم [١٤١] قد خسر الذين قتلوا

we please—in their imagination. And cattle whose backs are forbidden, and cattle over which they mention not the name of God, inventing *a lie* against Him; presently He shall reward them for what they invent.

140 And they say, What is in the bellies of these cattle is specially for our males, and forbidden to our wives; and if it be dead, then they might be partakers of it. Presently will He reward them for their attribution; verily, He is Wise, Knowing.

141 Now are they lost who have killed their

أولادهم سفها بغير علم وحرموا ما رزقهم الله افتراء
على الله قد ضلوا وما كانوا مهتدين [١٤٢] وهو الذي أنشأ
جنت معروشت وغير معروشت والنخل والزرع مختلفا أكله
والزيتون والرمان متشابها وغير متشابه كلوا من ثمره
إذا أثمر وآتوا حقه يوم حصاده ولا تسرفوا إنه لا يحب

children foolishly without knowledge, and have forbidden what God has provided them with, inventing *a lie* against God Now have they erred, and are not guided.

142 And He it is who produces gardens *of the vine* trellised and untrellised, and the palms and the corn of various food and olives and pomegranates, like and unlike Eet of the fruit thereof, when it fruits, and give the due thereof on the day of its harvset, but be not extravagant; verily He loves

المسرفين (١٤٣) ومن الانعام حمولة وفرشا كلوا مما
رزقكم الله ولا تتبعوا خطوات الشيطن انه لكم
عدو مبين (١٤٤) ثمنية ازواج من الضان اثنين ومن المعز
اثنين قل ءالذكرين حرم ام الانثيين اما اشتملت عليه
ارحام الانثيين نبئوني بعلم ان كنتم صدقين

not the extravagant.

143 And of cattle for burdens and for spreading out,—Eat of what God has provided you with, and follow not the steps of the devil; verily he is to you an open enemy.

144 Eight pairs: of sheep two, and of goats, two. Say thou, What! has He forbidden the two males, or the two females, or what the wombs of the two females enclose? Tell me with knowledge if ye are true.

[١٤٥] وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ
حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَٰذَا فَمَنْ أَظْلَمُ
مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ [١٤٦] قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ

145 And of camels two, and of oxen two. Say thou, What! has He forbidden the two males or the two females, or what the wombs of the two females enclose? Were ye witnesses when God enjoined you this? Then who does a greater wrong than he who invents against God a lie that he may lead people into error without knowledge. Verily, God guides not the wrong-doing people.

146 Say thou, I find not in what is revealed to

محرما على طاعم يطعمه الا ان يكون ميتة او دما مسفوحا
او لحم خنزير فانه رجس او فسقا اهل لغير الله به ج فمن اضطر
غير باغ ولا عاد فان ربك غفور رحيم [١٤٧] وعلى الذين هادوا
حرمنا كل ذي ظفر ج ومن البقر والغنم حرمنا عليهم
شحومهما الا ما حملت ظهورهما او الحوايا او ما

me anything forbidden to the eater who eats except it be dead *of itself*, or blood poured forth, or the flesh of swine—for verily this is an abomination,—or wickedness, being consecrated to other than God : but whoso is forced, not lusting, nor transgressing; then verily thy Lord is Forgiving, Compassionate.

147 And to those who were Jews We forbade everything with a hoof ; and of oxen and sheep, We forbade them the fat of both ; except what the backs of both do bear, or the entrails, or what is attached to the

اختلط بعظم ذلك جزيناهم ببغيهم وإنا لصادقون

[١٤٨] فإن كذبوك فقل ربكم ذو رحمة واسعة ولا يرد بأسه

عن القوم المجرمين [١٤٩] سيقول الذين أشركوا لو شاء

الله ما أشركنا ولا آباؤنا ولا حرمنا من شيء كذلك كذب

الذين من قبلهم حتى ذاقوا بأسنا قل هل عندكم من

bone; that is what We rewarded them with for their rebellion; and verily, We are certainly true.

148 Then if they call thee a liar, say thou, Your Lord is of extensive mercy; but His violence shall not be averted from a criminal people.

149 Now will those who join others with God say, If it pleased God we should not have joined *with Him anything*, nor our fathers, nor should we have forbidden anything;—thus those before them called it a lie until they tasted Our violence. Say thou, Is

عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا
تَخْرُصُونَ [١٥٠] قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ
أَجْمَعِينَ [١٥١] قُلْ هَلُمَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ
حَرَّمَ هَٰذَا ۖ فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَاءَ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ

there with you any knowledge? then bring it forth to us. Ye follow only an opinion, and ye only conjecture.

150 Say thou, Then God's is the perfect argument; and if He pleased He would have surely guided you altogether.

151 Say thou, Come on with your witnesses who bear witness that God has forbidden this; and if they bear witness do not thou bear witness with them, and follow not the lusts of those who call Our signs lies and who believe not in the Hereafter and for their

بِرَبِّهِمْ يَعْدِلُونَ [١٥٢] قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ
عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا
تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ
وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۚ

Lord make equals.

152 Say thou, Come; I will recite what your Lord has forbidden you—that ye join not anything with Him; and to parents be good, and kill not your children, because of poverty;—We provide for them and for you—and draw not nigh to filthy actions—what appears of it and what is hidden; and kill not a soul which God has forbidden, unless by right. That is what He enjoins you, that ye may have sense.

[١٥٣] ولا تقربوا مال اليتيم الا بالتي هي احسن حتى يبلغ
اشده ج واوفوا الكيل والميزان بالقسط ج لا نكلف نفسا
الا وسعها ج واذا قلتم فاعدلوا ولو كان ذا قربى ج وبعهد
الله اوفوا ذلكم وصكم به لعلكم تذكرون [١٥٤] وان هذا
صراطي مستقيما فاتبعوه ج ولا تتبعوا السبل فتفرق بكم

153 And draw not nigh to the wealth of the orphan unless with what is best, until he reach his strength; and use a full measure and balance with justice—We task not a soul but according to its ability.—And when ye speak, then observe justice, although a relative; and the Covenant of God fulfil ye. That is what He enjoins you, that ye may mind.

154 And, this is my way—straight: then follow it, and follow not other ways, for then they

عن سبيله ذلكم وصكم به لعلكم تتقون [١٥٥] ثم آتينا
موسى الكتب تماما على الذي أحسن وتفصيلا لكل شيء
وهدى ورحمة لعلهم بلقاء ربهم يؤمنون [١٥٦] وهذا
كتب أنزلنه مبرك فاتبعوه واتقوا لعلكم ترحمون
[١٥٧] أن تقولوا إنما أنزل الكتب على طائفتين

may separate you from His way. That is what He enjoins you, that ye may fear *to do wrong*.

155 Then We gave Moses the Book, complete for Him who does good, and an explication of everything, and a guidance and mercy, that in the meeting of their Lord they may believe.

156 And this Book, We have revealed it as a blessing; then follow it, and fear *to do wrong*, that ye may have mercy.

157 Lest ye say, The Book was only sent to two

مِن قَبلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِم لَغٰفِلِينَ [١٥٨] أَو
تَقُولُوا لَو أَنَّا أُنزِلَ عَلَينَا الكِتٰبُ لَكُنَّا أَهدَىٰ مِنهُم
فَقَد جَاءَكُم بَيِّنَةٌ مِن رَبِّكُم وَهُدًى وَرَحمَةٌ فَمَن أَظلَمُ
مِمَّن كَذَّبَ بِاٰيٰتِ اللّٰهِ وَصَدَفَ عَنهَا سَنَجزِي الَّذِينَ
يَصدِفُونَ عَن اٰيٰتِنَا سُوءَ العَذَابِ بِمَا كَانُوا يَصدِفُونَ

people before us, and verily, of their studies we were regardless.

158 Or ye say, If the Book were revealed to us we had surely been more guided than them ; and already there is come to you an evidence from your Lord, and a guidance and mercy : then who does a greater wrong than he who calls the signs of God lies, and turns from them? Presently will We reward those who turn from Our signs with an evil torment, for that they turned away.

[١٥٩] هل ينظرون الا ان تاتيهم الملئكة او ياتي ربك
او ياتي بعض ايت ربك يوم ياتي بعض ايت ربك لا
ينفع نفسا ايمانها لم تكن امنت من قبل او كسبت في
ايمانها خيرا قل انتظروا انا منتظرون [١٦٠] ان الذين
فرقوا دينهم وكانوا شيعا لست منهم في شيء انما امرهم

159 Do they wait for any other but that there should come to them the angels or that thy Lord should come, or that there should come some of the signs of thy Lord? On the Day when some of the signs of thy Lord shall come, its faith shall not profit a soul which believed not before, or did not earn good in its faith. Say thou, Wait ye; verily, we also do wait.

160 Verily, those who split up their religion, and become sectaries—have thou nothing to do with them: their affair is only with

الى الله ثم ينبئهم بما كانوا يفعلون [١٦١] من جاء بالحسنة
فله عشر امثالها ومن جاء بالسيئة فلا يجزى الا مثلها
وهم لا يظلمون [١٦٢] قل انني هداني ربي الى صراط مستقيم
دينا قيما ملة ابرهيم حنيفا وما كان من المشركين
[١٦٣] قل ان صلاتي ونسكي ومحياي ومماتي لله رب العلمين

God, then He will tell them what they have done.

161 Whoso comes with a good work, then for him is ten like it, and whoso comes with evil works shall only be rewarded with the like thereof; and they shall not be wronged.

162 Say thou, Verily My Lord has guided me into the straight way, the standard religion, the creed of Abraham, the *H*anîf, and he was not of those who joined *others with God*.

163 Say thou, Verily My prayers and my devotion, and my life and my death, are of God, the Lord of the worlds. There is no part-

لَا شَرِيكَ لَهُ ۚ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

[١٦٤] قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ

كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ

رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ [١٦٥] وَ

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ

ner for Him, and that am I commanded : and I am the first of the Muslims.

164 Say thou, Other than God shall I seek for Lord, when He is the Lord of all things ? And every soul only earns against itself: and no burdened one shall bear the burden of another. Then to your Lord is your return, and He will tell you concerning that wherein ye disagree.

165 And He it is who has made you vicegerents in the earth, and has raised some of you

درجت ليبلوكم في ما اتكم ان ربك سريع العقاب
وانه لغفور رحيم ۝

above others in degrees, that He might prove you in what He has given you ; verily thy Lord is swift to punish, and verily, He is surely Forgiving, Compassionate.

سورة الرعد

بسم الله الرحمن الرحيم ۞

[١] الٓمٓر تلك ايت الكتب والذى انزل اليك من
ربك الحق ولكن اكثر الناس لا يؤمنون [٢] الله الذى
رفع السموت بغير عمد ترونها ثم استوى على العرش وسخر

## 90. THUNDER.

(SU'RAH XIII.)

*In the Name of God, the Merciful, the Compassionate.*

1 A. L. M. R. These are the signs of the Book, and that which is sent down to thee from thy Lord is the truth; but most men do not believe.

2 God it is who has raised the heavens without pillars that ye can see; then He made for the Throne, and pressed into service the sun

الشمس والقمر كل يجري لاجل مسمى يدبر الامر يفصل
الايت لعلكم بلقاء ربكم توقنون [٣] وهو الذي مد
الارض وجعل فيها رواسي وانهرا ومن كل الثمرت جعل
فيها زوجين اثنين يغشي الليل النهار ان في ذلك لايت لقوم
يتفكرون [٤] وفي الارض قطع متجورت وجنت من اعناب

and the moon: each one runs on to an appointed term. He governs the affair, details the signs, that of the meeting of your Lord ye be sure.

3 And He it is who has stretched out the earth, and laid therein foundations, and rivers; and of every fruit He has made therein two kinds; the night covers the day,—verily, in that are surely signs to a people who reflect.

4 And in the earth are tracts bordering on each other; and gardens of grapes and corn, and

وزرع ونخيل صنوان وغير صنوان يسقى بماء واحد ونفضل
بعضها على بعض في الاكل ان في ذلك لايت لقوم يعقلون
[٥] وان تعجب فعجب قولهم ءاذا كنا ترابا ءانا لفي
خلق جديد [٦] اولئك الذين كفروا بربهم واولئك الاغلل
في اعناقهم واولئك اصحب النار هم فيها خلدون

palms growing together and not growing together. They are watered with one water; but We bless some of them above the others as food: verily, in that are surely signs to a people who have sense.

5 And if thou dost wonder, surely wonderful is their saying, What! when we have become dust, shall we indeed be made a new creation?

6 These are they who disbelieve in their Lord: and these!—collars shall be on their necks; and these the fellows of the Fire, they shall be therein for ever.

[٧] ويستعجلونك بالسيئة قبل الحسنة وقد خلت من
قبلهم المثلت وان ربك لذو مغفرة للناس على ظلمهم ج
وان ربك لشديد العقاب [٨] ويقول الذين كفروا لولا
انزل عليه اية من ربه انما انت منذر ولكل قوم هاد
[٩] الله يعلم ما تحمل كل انثى وما تغيض الارحام وما

7 And they hasten thee for evil rather than good, but already there have passed away before them examples. And verily thy Lord is full of forgiveness for men, despite their wrong-doing; and verily thy Lord is severe to punish.

8 And those who disbelieve say, Unless there is sent down to him a sign from his Lord . . . Thou art only a warner; and for every people is a guide.

9 God knows what every female bears, and what the wombs fall short of and what

تزداد وكل شيء عنده بمقدار [١٠] عالم الغيب والشهادة

الكبير المتعال [١١] سواء منكم من اسر القول ومن جهر

به ومن هو مستخف بالليل وسارب بالنهار [١٢] له معقبت

من بين يديه ومن خلفه يحفظونه من امر الله ان الله

لا يغير ما بقوم حتى يغيروا ما بانفسهم واذا اراد الله بقوم

they add, and everything with Him has a measure.

10 Knower of the unseen and the manifest—the Great, the Lofty.

11 Equal among you is he who hides his word and he who calls it aloud, and he who hides by night and he who goes openly in the day;

12 For him are those mutually succeeding from before him and from behind him: they watch him by the command of God. Verily, God changes not what a people has unless they change what is in themselves. And when

سوء فلا مرد له ۚ وما لهم من دونه من وال [١٣] هو الذي
يريكم البرق خوفا وطمعا وينشئ السحاب الثقال [١٤] و
يسبح الرعد بحمده والملئكة من خيفته ۚ ويرسل الصواعق
فيصيب بها من يشاء وهم يجادلون في الله ۚ وهو شديد المحال
[١٥] له دعوة الحق ۖ والذين يدعون من دونه لا يستجيبون

God desires evil to a people, then is there no averting it; and there is not for them beside Him a patron.

13 He it is who shows you the lightning, for fear and hope, and forms the heavy clouds.

14 And the Thunder celebrates His praise, and the angels *also* for fear of Him; and He sends the bolts and overtakes therewith whom He pleases while they dispute about God. And He is severe at avenging.

15 His is prayer by right; and those they call on beside Him answer them not at all, other-

لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ
بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ [١٦] وَلِلَّهِ يَسْجُدُ مَنْ
فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ
[١٧] قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ
مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا

wise than as he who stretches out his hand to the water that it may reach his mouth, when it reaches it not: and the prayer of the ungodly is only in error.

16 And God does worship whoever is in the heavens and the earth, willingly or of force; and their shadows also, at morn and even.

17 Say thou, Who is the Lord of the heavens and the earth? say thou, God. Say thou, Do ye take beside Him patrons who have no power for themselves for profit or for harm? Say

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ
وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ
الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ
[١٨] أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا
فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ

thou, Shall the blind and the seeing be equal? Or, shall the darkness and the light be equal? Or, have they made for God partners who have created as He has created, and the creation resembles to them? Say thou, God is the Creator of all things, and He is the One, the Dominant.

18 He sends down from the heaven water, and the brooks flow according to their measure, and the flood bears along a swelling foam. And from what they melt in the fire, seeking

ابتغاء حلية او متاع زبد مثله كذلك يضرب الله الحق
والباطل فاما الزبد فيذهب جفاء واما ما ينفع الناس
فيمكث في الارض كذلك يضرب الله الامثال
للذين استجابوا لربهم الحسنى والذين لم يستجيبوا
له لو ان لهم ما في الارض جميعا ومثله معه لافتدوا به

ornaments and furniture, is a scum, like to it Thus God hits truth and vanity : but as to the foam it is thrown off, and as to what is profitable to man, it remains on the earth. Thus God strikes out parables. For those who respond to their Lord is good ; and those who respond not to Him, if they had what is in the earth altogether and the like thereof with it, they would surely give it for a

أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

[١٩] أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ

كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ [٢٠] الَّذِينَ

يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ [٢١] وَالَّذِينَ يَصِلُونَ

مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ

ransom. These, for them is an evil reckoning, and their home Gehenna! and evil the bed!

19 Is then he who knows that what is revealed to thee from thy Lord is the truth, like him who is blind? Only those who have hearts do mind;—

20 Who fulfil the Covenant of God, and break not the compact;

21 And who join what God has commanded to be joined, and who fear their Lord, and dread an ill reckoning.

الحساب [٢٢] والذين صبروا ابتغاء وجه ربهم واقاموا

الصلوة وانفقوا مما رزقناهم سرا وعلانية ويدرءون

بالحسنة السيئة اولئك لهم عقبى الدار [٢٣] جنت عدن

يدخلونها ومن صلح من ابائهم وازواجهم وذريتهم

والملئكة يدخلون عليهم من كل باب [٢٤] سلم عليكم

22 And who are patient, seeking the Face of their Lord, and are steadfast in prayer, and spend out of what We have provided them, secretly and publicly, and ward off evil with good; these! for them is the issue of the Abode.

23 Gardens of Eden,—they shall enter therein, and whoever has done the right, of their fathers, and their wives, and their offspring; and the angels shall enter in to them from every gate—

24 Peace upon you! for that ye have been pa-

بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ [٢٥] وَالَّذِينَ يَنْقُضُونَ

عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

[٢٦] اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا

وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ [٢٧] وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا

tient.—And goodly the issue of the Abode.

25 And those who break the Covenant of God after its ratification, and cut asunder what God has commanded to be joined, and do evil in the earth ;—these, for them is the curse, and for them the evil abode.

26 God extends provision to whom He pleases, and is sparing ; and they rejoice in the life of this world, but the life of this world is nothing in respect of the Hereafter except as a provision.

27 And those who disbelieve say, Unless there

أنزل عليه آية من ربه قل إن الله يضل من يشاء ويهدي
إليه من أناب [٢٨] الذين آمنوا وتطمئن قلوبهم
بذكر الله ألا بذكر الله تطمئن القلوب الذين
آمنوا وعملوا الصالحات طوبى لهم وحسن مآب [٢٩] كذلك
أرسلناك في أمة قد خلت من قبلها أمم لتتلو عليهم الذي

is sent down to him a sign from his Lord . . . Say thou, God leads astray whom He pleases and guides to Himself who turns.

28 Those who believe, and their hearts rest securely on the remembrance of God—shall not hearts repose in the remembrance of God ?—who believe and do good works—good cheer for them, and a goodly Home.

29 Thus have We sent thee to a people before which people have already passed away, that thou mayest recite to them what We have

أوحينا إليك وهم يكفرون بالرحمن قل هو ربي لا إله
إلا هو عليه توكلت وإليه متاب [٣٠] ولو أن قرآنا
سيرت به الجبال أو قطعت به الأرض أو كلم به الموتى
بل لله الأمر جميعا أفلم ييأس الذين آمنوا أن لو
يشاء الله لهدى الناس جميعا [٣١] ولا يزال الذين كفروا تصيبهم

revealed to thee, while in the Merciful they disbelieve. Say thou, He is my Lord : there is no God but He ; upon Him I rely, and to Him I turn.

30 And though it were a Qur'ân by which the mountains were moved, or by which the earth were cleft, or by which the dead were made to speak . . . ! Ay, God's is the command altogether. Do not then those who believe know that if God pleased He would certainly have guided men altogether?

31 And a striking terror shall not cease to befall those who disbelieve for what they have

بما صنعوا قارعة أو تحل قريبا من دارهم حتى يأتي وعد الله
إن الله لا يخلف الميعاد [٣٢] ولقد استهزئ برسل من قبلك
فأمليت للذين كفروا ثم أخذتهم فكيف كان عقاب
[٣٣] أفمن هو قائم على كل نفس بما كسبت وجعلوا لله
شركاء قل سموهم أم تنبئونه بما لا يعلم في الأرض أم

created, or to alight close to their dwellings until there come the promise of God ; verily, God will not fail in *His* promise.

32 And already have apostles been laughed at before thee, and I bore long with those who disbelieved, then I seized them ; and what was My torment !

33 Shall then He who stands over every soul for what it has earned . . ? and they make for God partners ! Say thou, Name them ; will ye inform Him of what He knows not in the earth ? or is it in outward speech

بِظَاهِرٍ مِنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا
عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ [٣٤] لَهُمْ عَذَابٌ
فِي الْحَيَوٰةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ
مِنْ وَاقٍ [٣٥] مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا

only? But made fair-seeming to those who disbelieve is their plot, and they are turned aside from the way; and he whom God leads astray, for him is no guide.

34 For them is torment in the life of this world, and surely the torment of the Hereafter is more grievous, and there is not for them against God a protector.

35 The likeness of the Garden which the pious are promised—there flow beneath them rivers; its food is enduring, and its shade;—these, the end of those who fear *to do evil*, but the

وعقبى الكفرين النار [٣٦] والذين اتينهم الكتب يفرحون
بما انزل اليك ومن الاحزاب من ينكر بعضه قل انما
امرت ان اعبد الله ولا اشرك به اليه ادعوا واليه
مآب [٣٧] وكذلك انزلنه حكما عربيا ولئن اتبعت
اهواءهم بعد ما جاءك من العلم ما لك من الله من ولي ولا

end of the ungodly is the Fire.

36 And those to whom We have given the Book rejoice in what is sent to thee; but of the confederates are some who deny a part thereof; say thou, I am only commanded to serve God, and not to join anything with Him; to Him I call *you*, and to Him is the Home.

37 And thus have We sent it down a judgment in Arabic; and surely if thou follow their lusts after there has come to thee the knowledge, there is not for thee against God a patron or protector.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا [٣٨]
وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ
لِكُلِّ أَجَلٍ كِتَابٌ [٣٩] يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ ۖ وَعِندَهُ
أُمُّ الْكِتَابِ [٤٠] وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ [٤١] أَوَلَمْ يَرَوْا أَنَّا

38 And already We have sent apostles before thee, and made for them wives and offspring; and it was not for an apostle to come with a sign but by the permission of God. For every period is a book.

39 God blots out what He pleases, and He confirms; and with Him is the Mother of the Book.

40 And whether We make thee see some of what We have promised them, or whether We take thee away,—upon thee is only to preach, and upon Us the reckoning.

41 Do they not see that We come into the land

نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ
لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ [٤٢] وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ
فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ
الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ [٤٣] وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ
مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ
عِلْمُ الْكِتَابِ ۝

straitening the borders thereof? and God judges: there is none to reverse His judgment, and He is swift to take account.

42 And already those who were before them plotted, but God's is the plotting altogether. He knows what every soul earns, and presently the ungodly shall know whose is the end of the Abode.

43 And those who disbelieve say, Thou art not sent. Say thou, God suffices for a witness between me and you, and he with whom is the knowledge of the Book.

PART II.—REVEALED AT MADI'NAH.

سورة البقرة

بسم الله الرحمن الرحيم

[١] الم ذلك الكتب لا ريب فيه هدى للمتقين

[٢] الذين يؤمنون بالغيب ويقيمون الصلوة ومما

رزقنهم ينفقون [٣] والذين يؤمنون بما انزل اليك وما

## 91. THE COW.

( SU'RAH II. )

*In the Name of God, the Merciful, the Compassionate.*

1 · A. L. M. That is the Book, there is no doubt therein,—a guide to the pious,

2 Who believe in secret, and are steadfast in prayer, and of what WE have given them do spend;

3 And who believe in what has been sent down

أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ [٤] أُولَٰئِكَ عَلَىٰ هُدًى مِّن
رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ [٥] إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ
عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ [٦] خَتَمَ اللَّهُ
عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ
عَظِيمٌ [٧] وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا

to thee, and what has been sent down before thee, and of the Hereafter they are sure:

4 These are in guidance from their Lord; and these, they are the blessed.

5 Verily, those who disbelieve, it is equal to then whether thou warn them or do not warn them—they will not believe.

6 God has sealed up their hearts and their hearing, and over their eyes is a covering;—and for them is a great torment.

7 And of men are some who say, We believe in God and in the day of the Hereafter;—but

هم بمؤمنين [٨] يخدعون الله والذين امنوا ج وما يخدعون

الا انفسهم وما يشعرون [٩] في قلوبهم مرض فزادهم

الله مرضا ج ولهم عذاب اليم ٥ بما كانوا يكذبون

[١٠] واذا قيل لهم لا تفسدوا في الارض قالوا انما نحن

مصلحون [١١] الا انهم هم المفسدون ولكن لا يشعرون

they are not believers.

8 They would deceive God and those who believe; but they deceive only themselves,—and they do not perceive.

9 In their hearts is a sickness, and God has increased to them the sickness;—and for them is a painful torment, for that they lied.

10 And when it is said to them, Do not evil in the earth; they say, We are only reformers.

11 Are not they verily the evil-doers?—but they do not perceive.

[١٢] وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا
آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ
[١٣] وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ
شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ
[١٤] اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

12 And when it is said to them, Believe as men believe; they say, Shall we believe as fools believe?—are not they verily the fools?—but they do not know.

13 And when they meet those who believe, they say, We believe; but when they are apart with their devils, they say, Verily we are with you: we only do mock.

14 God shall mock at them, and continue them in their rebellion, blindly wandering.

[١٥] أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ
تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ [١٦] مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ
نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ
فِي ظُلُمَاتٍ لَا يُبْصِرُونَ [١٧] صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ
[١٨] أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ

15 These are they who have purchased error for guidance, but their traffic has not profited, nor have they been guided.

16 Their likeness is as the likeness of him who lights up a fire, and when it has enlightened what is around him—God goes off with their light, and leaves them in darkness—they cannot see!

17 Deaf, dumb, and blind—they do not return.

18 Or, like a storm-cloud from heaven, wherein is darkness and thunder and lightning—they

أصابعهم في آذانهم من الصواعق حذر الموت والله محيط
بالكفرين [١٩] يكاد البرق يخطف أبصارهم كلما أضاء
لهم مشوا فيه وإذا أظلم عليهم قاموا ولو شاء الله
لذهب بسمعهم وأبصارهم إن الله على كل شيء قدير
[٢٠] يا أيها الناس اعبدوا ربكم الذي خلقكم والذين من

put their fingers in their ears at the thunder-clap for fear of death; for God encompasses the ungodly.

19 The lightning well-nigh snatches away their sight: so often as it shines for them, they walk therein, but when it is dark for them they stop. And if God pleased, He would certainly go off with their hearing and their sight. Verily, God is over all things mighty.

20 O ye people, serve your Lord who created you

قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۙ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ
[٢١] وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن
مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

and those before you,—that ye may fear *to do evil*,—who made for you the earth as a bed, and the heaven as a covering, and sent down from heaven water, and produced thereby fruits as a provision for you. So make not for God an equal, while ye know.

21 And if ye are in doubt as to what We have sent down to Our servant, then bring a Sûrah like it, and call your witnesses beside God, if ye are ture.

[٢٢] فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ [٢٣] وَبَشِّرِ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن
قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَهُمْ

22 But if ye do it not—and ye shall surely never do it—then fear the Fire whose fuel is men and stones, prepared for the ungodly.

23 And give glad tidings to those who believe and do good works—that for them are Gardens, beneath which rivers flow; so often as they shall be provided therefrom with fruits as a provision, they shall say, This is what we were provided with before; and they shall be given its like; and for them therein are wives purified, and they shall be therein

فيها خلدون [٢٤] إن الله لا يستحي أن يضرب مثلا ما
بعوضة فما فوقها فأما الذين آمنوا فيعلمون أنه الحق
من ربهم وأما الذين كفروا فيقولون ماذا أراد الله بهذا
مثلا يضل به كثيرا ويهدي به كثيرا وما يضل به إلا
الفسقين [٢٥] الذين ينقضون عهد الله من بعد ميثاقه

for ever.

24 Verily, God is not ashamed to strike out the parable of a gnat and what is beyond that; but as to those who believe, they know that it is the truth from their Lord,—and as to those who disbelieve, they say, What is it God means by this parable? He will mislead by it many, and guide by it many, but He will not mislead thereby any except the wicked;—

25 Who violate the Covenant of God after the establishing thereof, and cut asunder what

ويقطعون ما امر الله به ان يوصل ويفسدون في الارض

اولئك هم الخسرون [٢٦] كيف تكفرون بالله وكنتم

امواتا فاحياكم ثم يميتكم ثم يحييكم ثم اليه

ترجعون [٢٧] هو الذي خلق لكم ما في الارض جميعا

ثم استوى الى السماء فسوهن سبع سموت وهو بكل شيء

God has commanded to be joined, and do evil in the earth; these—they are the losers.

26 How can ye disbelieve in God, when ye were dead and He gave you life; then will He cause you to die, and then will He give you life—then to Him shall ye return.

27 He it is who created for you what is in the earth altogether; then He made for the heavens; and formed it into seven heavens; and He all things does know.

عليم [٢٨] وإذ قال ربك للملئكة إني جاعل في الأرض
خليفة قالوا أتجعل فيها من يفسد فيها ويسفك الدماء
ونحن نسبح بحمدك ونقدس لك قال إني أعلم ما لا تعلمون
[٢٩] وعلم آدم الأسماء كلها ثم عرضهم على الملئكة
فقال أنبئوني بأسماء هؤلاء إن كنتم صدقين [٣٠] قالوا

28 And when thy Lord said to the angels, Verily I am about to make in the earth a vice-gerent, they said, Wilt Thou make therein one who will do evil therein and shed blood, while we celebrate Thy praise and hallow Thee? He said, Verily I know what ye do not know.

29 And He taught Adam the names, all of them, then set them before the angels, and said, Tell Me the names of these, if ye are true.

30 They said, Glory to Thee! no knowledge have

سبحنك لا علم لنا الا ما علمتنا انك انت العليم الحكيم

[٣١] قال يادم انبئهم باسمائهم فلما انباهم باسمائهم

قال الم اقل لكم اني اعلم غيب السموت والارض واعلم

ما تبدون وما كنتم تكتمون [٣٢] واذ قلنا للملئكة

اسجدوا لادم فسجدوا الا ابليس ابى واستكبر وكان من

we, but what Thou hast taught us; verily, Thou, Thou art the Knowing, the Wise.

31 He said, O Adam, tell them their names; and when he had told them their names, he said, Did I not say to you, Verily, I best know the secret of the heavens and the earth, and I best know what ye show and what ye hide.

32 And when We said to the angels, Worship Adam; they all worshipped, except Iblîs: he refused and was proud, and became of the

الكفرين [٣٣] وقلنا يادم اسكن انت وزوجك الجنة

وكلا منها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا

من الظلمين [٣٤] فازلهما الشيطن عنها فاخرجهما مما

كانا فيه وقلنا اهبطوا بعضكم لبعض عدو ولكم في الارض

مستقر ومتاع الى حين [٣٥] فتلقى ادم من ربه كلمت

ungodly.

33 And We said, O Adam, dwell thou and thy wife in the Garden, and eat thereof plentifully wherever ye please, but approach not this Tree, or ye will be of the wrong-doers.

34 But the devil made them slip from it, and turned them out from where they had been; and We said, Get ye down, the one of you an enemy to the other, and for you in the earth shall be an abode and a provision for a time.

35 And Adam caught words from his Lord, and

فتاب عليه ۚ انه هو التواب الرحيم [٣٦] قلنا اهبطوا منها

جميعا ۚ فاما يأتينكم منى هدى فمن تبع هداى فلا خوف

عليهم ولا هم يحزنون [٣٧] والذين كفروا وكذبوا بايتنا

اولئك اصحب النار ۚ هم فيها خلدون [٣٨] يبنى اسراءيل

اذكروا نعمتى التى انعمت عليكم واوفوا بعهدى

He turned towards him ; verily He, yea He, is the Relenting, the Compassionate.

36 We said, Get ye down from it altogether, and haply there shall come to you from Me a guidance, and whoso shall follow My guidance, there is no fear for them, nor shall they grieve.

37 And those who disbelieve and call Our signs lies,—these are the fellows of the Fire : they shall be therein for ever.

38 O Children of Israel, remember My favour wherewith I have favoured you, and fulfil My Covenant, I will fulfil your Covenant, and

أوف بعهدكم وإياى فارهبون وآمنوا بما أنزلت مصدقا لما
معكم ولا تكونوا أول كافر به ولا تشتروا بآياتى ثمنا قليلا
وإياى فاتقون [٣٩] ولا تلبسوا الحق بالباطل وتكتموا
الحق وأنتم تعلمون [٤٠] وأقيموا الصلوة وآتوا الزكوة
واركعوا مع الراكعين [٤١] أتأمرون الناس بالبر وتنسون

Me, then fear ye. And believe in what I have sent down confirming what is with you, and be not the first to disbelieve in it, and barter not My signs for a small price, and Me then fear ye.

39 And clothe not the truth with vanity, and hide not the truth while ye know.

40 And stand fast to prayer, and give alms, and bow down with those who bow down.

41 Will ye enjoin upon men piety and forget

انفسكم وانتم تتلون الكتب افلا تعقلون [٤٢] واستعينوا
بالصبر والصلوة وانها لكبيرة الا على الخشعين
[٤٣] الذين يظنون انهم ملقوا ربهم وانهم اليه راجعون
[٤٤] يبنى اسراءيل اذكروا نعمتى التى انعمت عليكم
وانى فضلتكم على العلمين [٤٥] واتقوا يوما لا تجزى

yourselves while ye read the Book? Will ye then have no sense?

42 And seek help with patience and prayer; and verily it is a hard thing, unless to the humble,

43 Who think that they shall meet their Lord, and that to Him they shall return.

44 O Children of Israel, remember My favours wherewith I have favoured you, and that I have graced you above the worlds;

45 And fear the Day when one soul shall not

نفس عن نفس شيئا ولا يقبل منها شفاعة ولا يؤخذ منها
عدل ولا هم ينصرون [٤٦] وإذ نجيناكم من آل فرعون
يسومونكم سوء العذاب يذبحون أبناءكم ويستحيون
نساءكم وفي ذلكم بلاء من ربكم عظيم [٤٧] وإذ فرقنا
بكم البحر فأنجيناكم وأغرقنا آل فرعون وأنتم تنظرون

make satisfaction for another soul at all, nor shall any intercession be accepted from them, nor shall any atonement be taken from them, nor shall they be helped.

46 And when We saved you from the people of Pharaoh, who wreaked you evil with an evil torment, slaying your sons and letting your women live, and in that was a great trial from your Lord.

47 And when We parted for you the sea, and We saved you an drodwned the people of Pharaoh while ye looked on ;

[٤٨] وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ [٤٩] ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ
ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ [٥٠] وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ [٥١] وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا

48 And when We treated with Moses forty nights, and ye took the calf after him, and were wrong-doers.

49 Then We pardoned you after that, that ye may be thankful.

50 And when We gave Moses the Book and the Distinction, that ye may be guided;

51 And when Moses said to his people, O people, verily, ye have wronged yourselves in your taking the calf, so turn to your Creator, and

إلى بارئكم فاقتلوا أنفسكم ذلكم خير لكم عند
بارئكم فتاب عليكم إنه هو التواب الرحيم [٥٢] وإذ
قلتم يموسى لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصعقة
وأنتم تنظرون [٥٣] ثم بعثناكم من بعد موتكم لعلكم
تشكرون [٥٤] وظللنا عليكم الغمام وأنزلنا عليكم

kill yourselves; that is be[illegible]r for you wit your Creator;—then He turned to you verily, He—He is the Relentant, the Com passionate.

52 And when ye said, O Moses, never will w believe in thee until we see God visibly, an there seized you the thunderbolt, while y looked on.

53 Then We raised you after death, that ye ma give thanks.

54 And We overshadowed you with the cloud and sent down upon you the manna an

المن والسلوى كلوا من طيبت ما رزقنكم وما ظلمونا

ولكن كانوا انفسهم يظلمون [٥٥] واذ قلنا ادخلوا

هذه القرية فكلوا منها حيث شئتم رغدا وادخلوا الباب

سجدا وقولوا حطة نغفر لكم خطيئتكم وسنزيد

المحسنين [٥٦] فبدل الذين ظلموا قولا غير الذى

the quails;—Eat of the good things with which We have provided you;—and they wronged not Us, but themselves they did wrong.

55 And when We said, Enter this city, and eat therefrom as ye please in plenty; and enter the gate worshipping, and say, Forgiveness; —We will pardon you your sins, and give increase to those who do good.

56 But those who did wrong changed the word into another than what was said to them,

قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ
بِمَا كَانُوا يَفْسُقُونَ [٥٧] وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا
اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ
وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ [٥٨] وَإِذْ قُلْتُمْ يَا مُوسَى

and We sent down upon those who did wrong vengeance from heaven, for that they did wickedness.

57 And when Moses asked drink for his people, We said, Strike with thy rod the rock;—and there burst forth from it twelve fountains; and all men knew their drinking-place:—Eat and drink of the provision of God, and walk not in the earth doing evil.

58 And when ye said, O Moses, never will we

لن نصبر على طعام واحد فادع لنا ربك يخرج لنا مما تنبت
الارض من بقلها وقثائها وفومها وعدسها وبصلها قال
اتستبدلون الذي هو ادنى بالذي هو خير اهبطوا
مصرا فان لكم ما سألتم وضربت عليهم الذلة والمسكنة
وباءو بغضب من الله ذلك بانهم كانوا يكفرون بايت الله

put up with one food; so pray for us to thy Lord that He bring forth for us of what the earth grows, its herbs, and its cucumbers, and its garlic, and its lentils, and its onions. He said, Will ye exchange that which is worse for that which is better? Go down to Egypt, and verily, for you is what ye ask; —and they were smitten with vileness and poverty, and they returned with wrath from God; that was for that they disbelieved in the signs of God, and killed the prophets

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ

[٥٩] إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ

عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [٦٠] وَإِذْ

أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم

without right; that was for that they did rebel and transgress.

59 Verily, those who believe and those who are Jews and Christians and Sabians—whoso believes in God and the day of the Hereafter, and does good—for them is their reward with their Lord, and there is no fear for them, nor shall they grieve.

60 And when We took your covenant and lifted up over you the mountain—Take what We

بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ [٦١] ثُمَّ تَوَلَّيْتُمْ
مِنْ بَعْدِ ذَٰلِكَ ۚ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ
مِنَ الْخَاسِرِينَ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ [٦٢] فَجَعَلْنَاهَا
نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ [٦٣] وَإِذْ

have given you with might, and remember what is therein, that ye may fear *to do evil*;

61 Then did ye turn aside after that, and if the grace of God were not towards you, and His mercy, ye had surely been of the losers. And ye already know those who transgressed among you on the Sabbath, and We said to them, Be ye apes despised.

62 And We made them an example to those who were before them and to those who were after them, and an admonition to the pious.

63 And when Moses said to his people, Verily,

قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً
قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ
[٦٤] قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ

God commands you to slay a cow; they said, Dost thou make of us a jest? He said, I take refuge with God from being of the ignorant. They said, Pray for us to thy Lord that He would show us what it is. He said, Verily He says, it is a cow not old, nor young, of middle age between that; then do what ye are commanded.

64 They said, Pray for us to thy Lord to show us what is her colour. He said, Verily, He

انها بقرة صفراء فاقع لونها تسر الناظرين [٦٥] قالوا

ادع لنا ربك يبين لنا ما هي ان البقر تشابه علينا وانا

ان شاء الله لمهتدون [٦٦] قال انه يقول انها بقرة لا

ذلول تثير الارض ولا تسقي الحرث مسلمة لا شية فيها

قالوا الئن جئت بالحق فذبحوها وما كادوا يفعلون

says, it is a dun cow, intensely dun, her colour rejoices the beholders.

65 They said, Call for us on thy Lord to show us what it is; verily, cows are alike to us, and verily, if God please we shall surely be of the guided.

66 He said, Verily, He says, it is a cow not broken to plough the earth or water the field,—sound, no blemish in her. They said, Now hast thou brought the truth; and they slew her, yet they were near not doing it.

[٦٧] وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ
تَكْتُمُونَ [٦٨] فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِي اللَّهُ
الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ [٦٩] ثُمَّ قَسَتْ قُلُوبُكُمْ
مِنْ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ

67 And when ye killed a soul, and disputed concerning it, and God brought forth what ye did hide;

68 And We said, Strike it with part of it;—thus God quickens the dead and shows you His signs that ye may have sense.

69 Then were your hearts hardened after that, and they were as stones or harder still,—for verily, of the stones are some from which have burst forth rivers, and verily, of them are some that burst asunder, and there gushes

فيخرج منه الماء وإن منها لما يهبط من خشية الله وما
الله بغافل عما تعملون [٧٠] أفتطمعون أن يؤمنوا لكم
وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه
من بعد ما عقلوه وهم يعلمون [٧١] وإذا لقوا الذين آمنوا
قالوا آمنا وإذا خلا بعضهم إلى بعض قالوا أتحدثونهم

from them water, and verily, of them are some that fall down for fear of God, but God is not regardless of what ye do.

70 Do ye then desire that they should believe you? and already have a party of them heard the word of God, then perverted it after that they had understood it while they knew.

71 And when they meet those who believe, they say, We believe; and when they are apart with one another, they say, Will ye tell them

بما فتح الله عليكم ليحاجوكم به عند ربكم أفلا تعقلون

[٧٢] أولا يعلمون أن الله يعلم ما يسرون وما يعلنون

[٧٣] ومنهم أميون لا يعلمون الكتاب إلا أماني وإن هم

إلا يظنون فويل للذين يكتبون الكتاب بأيديهم

ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل

of what God has opened up to you, that they may dispute with you concerning it before your Lord; will ye then have no sense?

72 Do not they know that God knows what they hide and what they manifest?

73 And of them are the illiterates who know not the Book except idle stories, and they only fancy. Then woe to those who write out the Book with their hands, then say, This is from before God; that they may sell it for a small price. Then woe to them for what

لهم مما كتبت ايديهم وويل لهم مما يكسبون

[٧٤] وقالوا لن تمسنا النار الا اياما معدودة قل اتخذ

تم عند الله عهدا فلن يخلف الله عهده ام تقولون

على الله ما لا تعلمون [٧٥] بلى من كسب سيئة واحاطت به

خطيئته فاولئك اصحب النار هم فيها خلدون

their hands have written, and woe to them for what they have earned.

74 And they say, Never shall the Fire touch us except for a number of days; say thou, Have ye taken from God a covenant? for never will God fail in His promise; or do ye say of God what ye do not know?

75 Yea, whoso earns evil and is encompassed by his sins,—these are the fellows of the Fire, they shall be therein for ever.

[٧٦] وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ
هُمْ فِيهَا خَالِدُونَ [٧٧] وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ
لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ

76 And those who believe and do good works—these are the people of the Garden—they shall be therein for ever.

77 And when We took the Covenant of the children of Israel—Ye shall not serve any but God, and to parents be good, and to him who is of kin, and to orphans and the poor, and speak to men in a good sort, and be stead-prayer, and give alms,—then ye turned away fast in except a few of you, and retired afar off.

معرضون [٧٨] وإذ أخذنا ميثاقكم لا تسفكون دماءكم
ولا تخرجون أنفسكم من دياركم ثم أقررتم وأنتم
تشهدون [٧٩] ثم أنتم هؤلاء تقتلون أنفسكم وتخرجون
فريقا منكم من دياركم تظاهرون عليهم بالإثم والعدوان
وإن يأتوكم أسارى تفادوهم وهو محرم عليكم إخراجهم

78 And when We took your covenant—Ye shall not shed your blood, nor turn yourselves out of your homes;—then ye covenanted and were witnesses.

79 Then were ye those who killed one another and turned a party of you out of their homes, backing each other up against them with sin and enmity; and if they come to you as captives ye ransom them, but it was unlawful for you to have turned them out. Do ye

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ
مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
[٨٠] أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ
فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ [٨١] وَلَقَدْ آتَيْنَا

then believe in part of the Book and disbelieve in part? Then what is the reward of him who does that among you except disgrace in the life of this world, and on the Day of Resurrection they shall be driven to the most severe torment, for God is not unmindful of what ye do.

80 These are they who have bought the life of this world with the Hereafter, and the torment shall not be lightened from them, nor shall they be helped.

81 And already We gave Moses the Book, and We

موسى الكتب وقفينا من بعده بالرسل وآتينا عيسى ابن
مريم البينت وأيدنه بروح القدس أفكلما جاءكم
رسول بما لا تهوى أنفسكم استكبرتم ففريقا كذبتم
وفريقا تقتلون [٨٢] وقالوا قلوبنا غلف بل لعنهم الله
بكفرهم فقليلا ما يؤمنون [٨٣] ولما جاءهم كتب من

followed him up with apostles and We gave to Jesus, son of Mary, evidences, and strengthened him with the Holy Spirit. Do ye then so often as there comes to you an apostle with what your souls desire not act proudly, and some ye call liars and others ye kill?

82 And they say, Our hearts are uncircumcised; nay, God has cursed them for their unbelief, and few it is who believe.

83 And when there came to them a Book from

عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين
كفروا ۚ فلما جاءهم ما عرفوا كفروا به ۚ فلعنة الله
على الكفرين [٨٢] بئسما اشتروا به أنفسهم أن يكفروا
بما أنزل الله بغيا أن ينزل الله من فضله على من يشاء
من عباده ۚ فباءو بغضب على غضب ۗ وللكفرين عذاب مهين

God confirming what was with them, although they had before prayed for victory against those who disbelieved, yet when there came to them what they knew, they disbelieved therein; so the curse of God on the ungodly.

84 Evil is for what they have sold their souls, that they should not believe in what God has sent down, out of rebellion for that God sends of His grace to whom He pleases of His servants; and they have brought on themselves wrath upon wrath; and for the ungodly is a disgraceful torment.

[٨٥] وإذا قيل لهم آمنوا بما أنزل الله قالوا نؤمن بما
أنزل علينا ويكفرون بما وراءه وهو الحق مصدقا لما
معهم قل فلم تقتلون أنبياء الله من قبل إن كنتم
مؤمنين [٨٦] ولقد جاءكم موسى بالبينات ثم اتخذتم
العجل من بعده وأنتم ظالمون [٨٧] وإذ أخذنا ميثاقكم

85 And when it is said to them, Believe in what God has sent down, they say, We believe in what has been sent down to us; and they disbelieve in what is beside it; but it is the truth, a confirmation of what is with them; say thou, Then why killed ye the prophets of God heretofore if ye are believers?

86 And already there came to you Moses with evidences, then ye took the calf after him and were wrong-doers.

87 And when We took your covenant and lifted

ورفعنا فوقكم الطور خذوا ما اتيناكم بقوة واسمعوا
قالوا سمعنا وعصينا واشربوا في قلوبهم العجل بكفرهم
قل بئسما يامركم به ايمانكم ان كنتم مؤمنين
[٨٨] قل ان كانت لكم الدار الاخرة عند الله خالصة من دون
الناس فتمنوا الموت ان كنتم صدقين [٨٩] ولن يتمنوه

over you the mountain—Take what We have given you with might, and hearken; they said, We have heard and have rebelled; and they were made to drink down the calf into their hearts for their unbelief. Say thou, Evil is what your faith bids you do, if ye are believers.

88 Say thou, If there be for you the abode of the Hereafter with God exclusive of the rest of mankind, then do ye desire for death, if ye are true.

89 But never will they desire it for what their

أبدا بما قدمت أيديهم والله عليم بالظلمين [٩٠] ولتجدنهم أحرص الناس على حيوة ومن الذين أشركوا يود
أحدهم لو يعمر ألف سنة وما هو بمزحزحه من العذاب
أن يعمر والله بصير بما يعملون [٩١] قل من كان عدوا
لجبريل فإنه نزله على قلبك بإذن الله مصدقا لما بين

hands have sent before, and God knows the wrongdoers.

90 And thou wilt surely find them the most covetous of men for life; and of those who join *others with God*, every one of them loves to live a thousand years; but it will not reprieve him from the torment although he be aged, and God sees what they do.

91 Say thou, He who is an enemy to Gabriel,—and verily he has revealed it to thy heart by the permission of God, as a confirmation

يديه وهدى وبشرى للمؤمنين [٩٢] من كان عدوا لله
وملئكته ورسله وجبريل وميكل فان الله عدو للكفرين
[٩٣] ولقد انزلنا اليك ايت بينت وما يكفر بها
الا الفسقون [٩٤] اوكلما عهدوا عهدا نبذه فريق منهم
بل اكثرهم لا يؤمنون [٩٥] ولما جاءهم رسول من عند الله

of what was before it, and a guidance and glad tidings to the faithful ;—

92 He who is an enemy to God and His angels and His apostles and Gabreil and Michael, verily, God is an enemy to the ungodly.

93 And now have We sent down to thee evident signs, and none disbelieve in it except the wicked.

94 Or, so often as they make a covenant, will a party of them throw it aside ? but, most of them do not believe.

95 And when there came to them an apostle

مصدق لما معهم نبذ فريق من الذين اوتوا الكتب

كتب الله وراء ظهورهم كانهم لا يعلمون [٩٦] واتبعوا

ما تتلوا الشيطين على ملك سليمن وما كفر سليمن ولكن

الشيطين كفروا يعلمون الناس السحر وما انزل على

الملكين ببابل هاروت وماروت وما يعلمن من احد حتى

from before God, confirming what was with them, a party of those who were given the Book threw the Book of God behind their backs as though they knew not.

96 And they follow what the devils read in the reign of Solomon,—and it was not Solomon who disbelieved, but the devils disbelieved and taught men sorcery;—and what was sent down to the two angels at Babel, Hârût and Mârût; yet they taught no one until

يقولا انما نحن فتنة فلا تكفر فيتعلمون منهما
ما يفرقون به بين المرء وزوجه وما هم بضارين به
من احد الا باذن الله ويتعلمون ما يضرهم ولا ينفعهم
ولقد علموا لمن اشتراه ما له في الاخرة من خلاق ولبئس
ما شروا به انفسهم لو كانوا يعلمون [٩٧] ولو انهم

they had said, We are only a temptation; so be not an unbeliever. Yet they learnt from them with what they make a separation between a man and his wife; but they can harm thereby none unless with the permission of God; and they learn what harms them and profits them not; and already they know that he who has bought it, there is not for him in the Hereafter any portion; and truly evil is for what they have sold their souls, if they did but know.

97 And if they had believed and feared *to do*

آمنوا واتقوا لمثوبة من عند الله خير لو كانوا
يعلمون [٩٨] يا أيها الذين آمنوا لا تقولوا راعنا وقولوا
انظرنا واسمعوا وللكافرين عذاب أليم [٩٩] ما يود الذين
كفروا من أهل الكتاب ولا المشركين أن ينزل عليكم
من خير من ربكم والله يختص برحمته من يشاء والله

*wrong*, surely a reward from God were better, if they but knew.

98 O ye who believe, say not Râ'inâ, but say, Unzurnâ, and hearken ; and for the ungodly is a painful torment.

99 Those who disbelieve among the people of the Book and those who join *others with God* like not that there be sent down to you any good from your Lord, but God specially favours with His mercy whom He pleases,

ذو الفضل العظيم [١٠٠] ما ننسخ من اية او ننسها نات بخير
منها او مثلها الم تعلم ان الله على كل شيء قدير
[١٠١] الم تعلم ان الله له ملك السموت والارض وما
لكم من دون الله من ولي ولا نصير [١٠٢] ام تريدون
ان تسئلوا رسولكم كما سئل موسى من قبل ومن يتبدل

and God is of great grace.

100 Whatever verse We cancel or make to fall into oblivion We will bring a better than it, or its like; dost thou not know that God is over all things powerful?

101 Dost thou not know that God—His is the kingdom of the heavens and the earth? and there is not for you beside God a patron or helper?

102 Do ye desire to ask your apostle like what Moses was asked before? but he who ex-

الكفر بالايمان فقد ضل سواء السبيل [١٠٣] ود كثير من
اهل الكتب لو يردونكم من بعد ايمانكم كفارا حسدا من
عند انفسهم من بعد ما تبين لهم الحق ۚ فاعفوا واصفحوا
حتى يأتي الله بامره ۗ ان الله على كل شيء قدير
[١٠٤] واقيموا الصلوة واتوا الزكوة وما تقدموا لانفسكم

changes unbelief for faith, has erred from the level way.

103 And many of the people of the Book would fain turn you back to unbelief after ye have believed, out of envy from themselves, after the truth has been made evident to them. But pardon and avoid *them*, till God comes in with His bidding. Verily, God is over all things mighty.

104 And be steadfast in prayer, and give alms; and what of good ye send before for your-

مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

[١٠٥] وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا

أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ

صَادِقِينَ [١٠٦] بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

selves, ye shall find it with God. Verily, God what ye do does see.

105 And they say, None shall enter the Garden except such as are Jews or Christians. That is their faith. Say thou, Bring your proofs, if ye speak the truth.

106 Nay, whoso accepts Islâm, his face to God, and is a doer of good—then for him, his reward is with his Lord,—and there is no fear on them, nor shall they grieve.

[١٠٧] وقالت اليهود ليست النصرى على شيء وقالت النصرى
ليست اليهود على شيء وهم يتلون الكتب كذلك قال الذين
لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيمة
فيما كانوا فيه يختلفون [١٠٨] ومن اظلم ممن منع
مساجد الله ان يذكر فيها اسمه وسعى في خرابها اولئك

107 And the the Jews say, The Christians rest on nothing; and the Christians say, The Jews rest on nothing. And they read the Book. Thus say those who do not know, like to their saying. But God shall judge between them on the Day of Resurrection concerning that wherein they disagree.

108 And who does a greater wrong than he who prohibits the temples of God that His name should not be mentioned therein, and strives to ruin them? These, it is not for

مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا

خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ [١٠٩] وَلِلَّهِ الْمَشْرِقُ

وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ

عَلِيمٌ [١١٠] وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ ۖ بَلْ لَهُ

مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ كُلٌّ لَهُ قَانِتُونَ [١١١] بَدِيعُ السَّمَاوَاتِ

them to enter therein, but with fear; for them in this world is disgrace, and for them in the Hereafter is a great torment.

109 And God's is the east and the west; so wherever ye turn there is the Face of God. Verily, God is Pervading, Knowing.

110 And they say, God has taken a child. Glory to Him! Nay, His is what is in the heavens and the earth. All do obey Him.

111 Originator of the heavens and the earth!

وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

[١١٢] وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا

آيَةٌ كَذَٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَابَهَتْ

قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ [١١٣] إِنَّا أَرْسَلْنَاكَ

بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

when He decides an affair He only says to it, Be; and it Is.

112 And those who know not say, Unless God speak to us, or there come to us a sign . . . —thus said those who were before them like to their saying; their hearts are alike; already have We made manifest the signs to a people who are sure.

113 Verily, We have sent thee with truth as a bearer of glad tidings and a warner, and thou shalt not be asked as to the fellows of the Fierce Fire.

[١١٤] ولن ترضى عنك اليهود ولا النصرى حتى تتبع
ملتهم قل ان هدى الله هو الهدى ولئن اتبعت اهواءهم
بعد الذى جاءك من العلم ما لك من الله من ولى ولا نصير
[١١٥] الذين اتيناهم الكتب يتلونه حق تلاوته
اولئك يؤمنون به ومن يكفر به فاولئك هم الخسرون

114 But the Jews will not be pleased with thee, nor the Christians, until thou follow their creed. Say thou, Verily, the guidance of God—that is the guidance. And surely if thou follow their lusts after the knowledge that has come to thee, thou hast not from God a patron or helper.

115 They to whom We have given the Book, and who read it as it ought to be read—these believe therein. And whoso disbelieves therein—these are the losers.

[١١٦] يبني اسرائيل اذكروا نعمتي التي انعمت عليكم
وانى فضلتكم على العلمين [١١٧] واتقوا يوما لا تجزى
نفس عن نفس شيئا ولا يقبل منها عدل ولا تنفعها شفاعة ولا هم
ينصرون [١١٨] واذ ابتلى ابرهم ربه بكلمت فاتمهن
قال انى جاعلك للناس اماما قال ومن ذريتى قال لا ينال

116 O Children of Israel, remember My favour with which I have favoured you, and that I have graced you above the worlds.

117 And fear the Day when a soul shall not make satisfaction for a soul at all, nor shall atonement be accepted from them, nor shall intercession profit them, nor shall they be helped.

118 And when his Lord tried Abraham by words which he fulfilled. He said, Verily, I am to make thee a model to men; he said, And of my offspring? He said, My cove-

عهدي الظلمين [119] وإذ جعلنا البيت مثابة للناس

وأمنا واتخذوا من مقام إبرهم مصلى وعهدنا إلى إبرهم

وإسمعيل أن طهرا بيتي للطائفين والعكفين والركع السجود

[120] وإذ قال إبرهم رب اجعل هذا بلدا آمنا وارزق أهله

من الثمرت من آمن منهم بالله واليوم الآخر قال ومن كفر

nant embraces not the wrong-doers.

119 And when We made the House a resort to men, and a sanctuary ;—And take ye the station of Abraham as a place for prayer ;—and We covenanted with Abraham and Ishmael,—Purify My House for those who make the circuit, and the devout, and those who bow down and those who worship.

120 And when Abraham said, Lord, make this a secure land, and provide the people thereof with fruits, those who believe among them in God and the Day of the Hereafter ; He said, And he who disbelieves, I will give

فأمتعه قليلا ثم أضطره إلى عذاب النار وبئس المصير

[١٢١] وإذ يرفع إبرهم القواعد من البيت وإسمعيل

ربنا تقبل منا إنك أنت السميع العليم [١٢٢] وربنا

واجعلنا مسلمين لك ومن ذريتنا أمة مسلمة لك

وأرنا مناسكنا وتب علينا إنك أنت التواب الرحيم

him to enjoy a little; then will I drive him to the torment of the Fire; and evil the journey.

121 And when Abraham raised the foundations of the House, and Ishmael,—Our Lord, accept it from us; verily, Thou—Thou art the Hearer, the Knower.

122 Our Lord, make us Muslims to Thee, and of our offspring a people Muslims to Thee, and show us our rites, and be turned to us; verily, Thou—Thou art the Relentant, the Compassionate.

[١٢٣] وبعث فيهم رسولا منهم يتلوا عليهم ايتك
ويعلمهم الكتب والحكمة ويزكيهم انك انت
العزيز الحكيم [١٢٤] ومن يرغب عن ملة ابرهم الا من سفه
نفسه ولقد اصطفينه في الدنيا وانه في الاخرة
لمن الصلحين [١٢٥] اذ قال له ربه اسلم قال اسلمت

123 Our Lord, and raise up among them an apostle from among them to read to them Thy signs and teach them the Book and judgment, and to purify them; verily, Thou—Thou art the Mighty, the Wise.

124 And who is averse from the creed of Abraham but he who has made a fool of himself? And We have certainly chosen him in this world, and verily in the Hereafter he is of the righteous.

125 When his Lord said to him, Accept Islâm; he said, I accept Islâm for the Lord of

لرب العلمين [١٢٦] ووصى بها ابرهم بنيه ويعقوب

يبنى ان الله اصطفى لكم الدين فلا تموتن الا وانتم مسلمون

[١٢٧] ام كنتم شهداء اذ حضر يعقوب الموت اذ قال

لبنيه ما تعبدون من بعدى قالوا نعبد الهك واله

ابائك ابرهم واسمعيل واسحق الها واحدا ونحن له

the worlds.

126 And this did Abraham bequeath to his children, and Jacob also—O my children, verily God has chosen for you this religion; so die not unless ye be Muslims.

127 Were ye witnesses when death presented itself to Jacob, when he said to his sons, What will ye serve after me? They said, We will serve thy God, and the God of thy fathers Abraham and Ishmael and Isaac,—one God

مُسْلِمُونَ [١٢٨] تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ

مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ [١٢٩] وَقَالُوا

كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ [١٣٠] قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا

وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

—and to Him will we be Muslims.

128 These are a people who have passed away—for them is what they earned, and for you what ye earn: and ye shall not be questioned as to what they did.

129 And they say, Be ye Jews or Christians, so shall ye be guided. Say thou, Nay, but the creed of Abraham, the *Hanîf*, who was not of those who joined *others with God*.

130 Say ye, We believe in God, and what is sent down to us, and what was sent down to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given

وما اوتي موسى وعيسى وما اوتي النبيون من ربهم ۚ لا نفرق
بين احد منهم ونحن له مسلمون [١٣١] فان امنوا
بمثل ما امنتم به فقد اهتدوا ۖ وان تولوا فانما هم
في شقاق ۖ فسيكفيكهم الله ۚ وهو السميع العليم
[١٣٢] صبغة الله ۖ ومن احسن من الله صبغة ونحن له عبدون

to the prophets from their Lord,—we make no distinction between any of them,—and we are to Him Muslims.

131 Then if they believe according to what ye believe, then are they guided; but if they turn back, then are they only in a schism; and presently God will suffice thee against them, for He is the Hearer, the Knower.

132 The baptism of God! and who is better than God at baptizing? and we are to Him servants.

[١٣٣] قل أتحاجوننا في الله وهو ربنا وربكم ولنا أعمالنا
ولكم أعمالكم ونحن له مخلصون [١٣٤] أم تقولون
إن إبرهيم وإسمعيل وإسحق ويعقوب والأسباط كانوا
هودا أو نصرى قل ءأنتم أعلم أم الله ومن أظلم ممن
كتم شهادة عنده من الله وما الله بغافل عما تعملون

133 Say thou, Do ye dispute with us concerning God ?—and He is our Lord and your Lord, and for us are our works, and for you your works, and we are to Him sincere.

134 Do ye say, Verily Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians ? Say thou, What ! do ye best know or God ? and who does a greater wrong than he who hides the witness he has from God ?—but God is not unmindful of what ye do.

[١٣٥] تلك امة قد خلت لها ما كسبت ولكم ما كسبتم

ولا تسئلون عما كانوا يعملون [١٣٦] سيقول السفهاء

من الناس ما ولهم عن قبلتهم التي كانوا عليها قل لله

المشرق والمغرب يهدي من يشاء الى صراط مستقيم

[١٣٧] وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس

135 These are a people that have passed away, for them is what they earned, and for you is what ye earn, and ye shall not be questioned as to what they did.

136 Now will the fools among men say, What has turned them from their qiblah on which they were *agreed*? Say thou, God's is the east and the west; He guides whom He pleases into the straight way.

137 And thus have We made you a central people, that ye may be witnesses against

ويكون الرسول عليكم شهيدا [١٣٨] وما جعلنا القبلة التي
كنت عليها الا لنعلم من يتبع الرسول ممن ينقلب على عقبيه
وان كانت لكبيرة الا على الذين هدى الله وما كان الله ليضيع
ايمانكم ان الله بالناس لرءوف رحيم [١٣٩] قد نرى
تقلب وجهك في السماء فلنولينك قبلة ترضاها فول

men, and that the apostle may be a witness against you.

138 And We fixed not the qiblah on which thou wert *agreed* but that We might know who follows the apostle from him who turns upon his heels, and it is a great thing unless to those whom God has guided. But God will not waste your faith ; verily God is to men Kind, Compassionate.

139 We have seen *thee* turning thy face towards heaven, but We will surely turn thee to a qiblah thou shalt like. So turn thy face

وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم
شطره وان الذين اوتوا الكتب ليعلمون انه الحق
من ربهم وما الله بغافل عما يعملون [١٤٠] ولئن اتيت الذين
اوتوا الكتب بكل اية ما تبعوا قبلتك وما انت بتابع
قبلتهم وما بعضهم بتابع قبلة بعض ولئن اتبعت اهواءهم

towards the Sacred Mosque, and wherever ye be, turn your faces towards it; and verily, those who are given the Book do certainly know that it is the truth from their Lord; but God is not unmindful of what they do.

140 And surely if thou shouldst bring to those who have been given the Book every sign they will not follow thy qiblah,—and thou shalt not follow their qiblah,—nor will one of them follow the qiblah of the other; and surely if thou follow their lusts

مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَّمِنَ الظَّالِمِينَ [١٤١] الَّذِينَ

آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا

مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ [١٤٢] الْحَقُّ مِن رَّبِّكَ

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ [١٤٣] وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا

فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

after that there has come to thee knowledge, verily, thou wilt then surely be of the wrong-doers.

141 Those to whom We have given the Book know him even as they know their children, but verily, a party of them do certainly hide the truth while they know.

142 The truth is from thy Lord, so be not thou of those who doubt.

143 And for every one is a side to which they turn *in prayer*, but do ye hasten emulously after good works. Wherever ye be, God will bring you all together; verily, God is

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [١٤٤] وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا تَعْمَلُونَ [١٤٥] وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا
يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا

over all things mighty.

144 And from whencesoever thou comest forth, turn thy face towards the Sacred Mosque, and verily, it is the truth from thy Lord, and God is not unmindful of what ye do.

145 And from whencesoever thou comest forth do thou turn thy face towards the Sacred Mosque, and wherever ye be, turn your faces towards it, that there may not be for men an argument against you, unless those who do wrong among them; so fear not

تخشوهم واخشوني ولاتم نعمتي عليكم ولعلكم
تهتدون [١٤٦] كما ارسلنا فيكم رسولا منكم يتلوا
عليكم ايتنا ويزكيكم ويعلمكم الكتب والحكمة
ويعلمكم ما لم تكونوا تعلمون [١٤٧] فاذكروني اذكركم
واشكروا لي ولا تكفرون [١٤٨] يا ايها الذين امنوا استعينوا

them but fear Me, that I may fulfil My favours upon you, and that ye may be guided.

146 As We have sent amongst you an apostle from among yourselves, to recite to you Our signs and to purify you and to teach you the Book and judgment, and to teach you what ye did not know.

147 So remember Me, I will remember you; and be thankful to Me, and be not ungrateful.

148 O ye who believe, seek help with patience

بالصبر والصلوة ان الله مع الصبرين [١٤٩] ولا تقولوا
لمن يقتل في سبيل الله امواتا بل احياء ولكن لا تشعرون
[١٥٠] وللنبلونكم بشيء من الخوف والجوع ونقص من
الاموال والانفس والثمرت وبشر الصبرين [١٥١] الذين
اذا اصابتهم مصيبة قالوا انا لله وانا اليه راجعون

and prayer ; verily God is with the patient.

149 And speak not of those who are killed in the way of God as dead ;—nay, *they are* living, but ye do not perceive.

150 And We will surely prove you with something of fear and hunger and loss of wealth and souls and fruits ; but give glad tidings to the patient ;

151 Who, when there falls on them a calamity, say, Verily, we are of God, and verily, to Him we shall return.

[١٥٢] أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ
هُمُ الْمُهْتَدُونَ [١٥٣] إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ
حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن
تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ [١٥٤] إِنَّ الَّذِينَ يَكْتُمُونَ
مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ

152 These,—on them are blessings from their Lord, and mercy, and these, they are the guided.

153 Verily, Safâ and Marwah are of the beacons of God, and he who makes the pilgrimage to the House or visits it, then it is no crime in him if he compass them both; and he who of his accord does good, verily, God is Grateful, Knowing.

154 Verily, those who hide what We have sent down of manifest signs and of guidance after what We have manifested to men in

أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ [١٥٥] إِلَّا الَّذِينَ
تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ
الرَّحِيمُ [١٥٦] إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ [١٥٧] خَالِدِينَ فِيهَا ۖ
لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ [١٥٨] وَإِلَٰهُكُمْ

the Book;—these, God shall curse them, and those who curse shall curse them;

155 Except those who turn and do the right and explain,—these will I turn to, and I am the Relentant, the Compassionate.

156 Verily, those who disbelieve and die while they are unbelievers,—these, upon them is the curse of God and the angels and men altogether.

157 For ever therein,—the torment shall not be made light to them, nor shall they be looked upon.

158 And your God is one God: there is no God

إِلَٰهٌ وَاحِدٌ ۖ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ [١٥٩] إِنَّ فِي
خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ
مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ

but He, the Merciful, the Compassionate.

159 Verily, in the creation of the heavens and the earth, and the alternation of night and day, and in the ship that runs in the sea with what profits man, and in what water God sends down from heaven and quickens thereby the earth after its death, and spreads abroad therein of every moving thing, and in the shifting of the winds, and the clouds that are pressed into service betwixt heaven and earth, are surely signs to

لآيت لقوم يعقلون [١٦٠] ومن الناس من يتخذ من دون الله
اندادا يحبونهم كحب الله والذين امنوا اشد حبا لله
ولو يرى الذين ظلموا اذ يرون العذاب ان القوة لله
جميعا وان الله شديد العذاب [١٦١] اذ تبرأ الذين اتبعوا
من الذين اتبعوا ورأوا العذاب وتقطعت بهم الاسباب

people who have sense.

160 And of men are some who take beside God equals: they love them as with the love of God. But those who believe are stronger in the love of God. O that those who do wrong did see, when they see the torment, that power is of God altogether, and that God is severe in punishing.

161 When those who have been followed shall clear themselves of those who followed, and shall see the torment, and the ties between them are cut asunder;

[١٦٢] وقال الذين اتبعوا لو ان لنا كرة فنتبرأ منهم كما
تبرءوا منا كذلك يريهم الله اعمالهم حسرت عليهم
وما هم بخارجين من النار ع [١٦٣] يا ايها الناس كلوا مما
في الارض حلالا طيبا ولا تتبعوا خطوت الشيطن انه لكم
عدو مبين [١٦٤] انما يامركم بالسوء والفحشاء وان تقولوا

162 And those who followed shall say, O that we could have but a turn—then would we clear ourselves of them as they have cleared themselves of us. Thus will God show them their works. Sighing shall be upon them, and they shall not come forth from the Fire.

163 O ye people, eat of what is in the earth, things lawful and good, and follow not the steps of the devil; verily, he is to you an open enemy.

164 He only bids you evil and filthy actions,

على الله ما لا تعلمون [١٦٥] وإذا قيل لهم اتبعوا ما أنزل الله

قالوا بل نتبع ما ألفينا عليه آباءنا أولو كان آباؤهم

لا يعقلون شيئا ولا يهتدون [١٦٦] ومثل الذين كفروا كمثل

الذي ينعق بما لا يسمع إلا دعاء ونداء صم بكم عمي

فهم لا يعقلون [١٦٧] يا أيها الذين آمنوا كلوا من طيبات ما

and that ye should say of God what ye do not know.

165 And when it is said to them, Follow what God has sent down; they say, Nay, we will follow what we found our fathers at.—What! although their fathers had no sense at all, nor were they guided?

166 And the likeness of those who disbelieve is as the likeness of him who shouts to that which hears not except a call and a cry. Deaf, dumb, blind,—so have they no sense.

167 O ye who believe, eat of the good things

رزقنكم واشكروا لله ان كنتم اياه تعبدون [١٦٨] انما
حرم عليكم الميتة والدم ولحم الخنزير وما اهل به
لغير الله فمن اضطر غير باغ ولا عاد فلا اثم عليه ان الله
غفور رحيم [١٦٩] ان الذين يكتمون ما انزل الله من الكتب
ويشترون به ثمنا قليلا اولئك ما ياكلون في بطونهم الا

with which We have provided you, and give thanks to God, if it be Him ye serve.

168 He has only forbidden you the dead, and blood, and the flesh of swine, and what is consecrated to other than God. But he who is forced, not lusting, nor transgressing, then it is no sin upon him. Verily, God is Forgiving, Compassionate.

169 Verily, those who hide what God has sent down of the Book, and barter it for a small price;—these, they eat nothing in their

النار ولا يكلمهم الله يوم القيمة ولا يزكيهم ولهم عذاب
أليم [١٧٠] أولئك الذين اشتروا الضلالة بالهدى والعذاب
بالمغفرة فما أصبرهم على النار [١٧١] ذلك بأن الله نزل
الكتب بالحق وإن الذين اختلفوا في الكتب لفي شقاق
بعيد [١٧٢] ليس البر أن تولوا وجوهكم قبل المشرق

bellies but fire, and God will not speak to them on the Day of Resurrection, nor will He purify them, and for them is a painful torment.

170 These are they who have bought error for guidance, and torment for pardon ; but how patient must they be of the Fire !

171 That is for that God has sent down the Book with truth, and verily, those who disagree concerning the Book are surely in a wide error.

172 It is no good that ye turn your faces *in prayer* towards the east and the west, but

وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ
وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى
وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ
وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ
فِي الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ۗ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا

goodness is of him who believes in God, and the Day of the Hereafter, and the angels, and the books and the prophets; and who gives wealth for His love to those of kin and the orphans, and the poor, and the sons of the road, and those who ask, and those in captivity; and who is steadfast in prayer and gives alms; and of those who fulfil their covenant when they covenant, and the patient in adversity and hardships, and in time of violence;—these

وأولئك هم المتقون [١٧٣] يا أيها الذين آمنوا كتب
عليكم القصاص في القتلى الحر بالحر والعبد بالعبد
والأنثى بالأنثى فمن عفي له من أخيه شيء فاتباع
بالمعروف وأداء إليه بإحسان [١٧٤] ذلك تخفيف من ربكم
ورحمة فمن اعتدى بعد ذلك فله عذاب أليم [١٧٥] ولكم

it is who are true, and these, they are the pious.

173 O ye who believe, prescribed to you is retaliation for the slain: the free for the free, and the slave for the slave, and the female for the female; but he who is pardoned at all by his brother, shall be dealt with equitably and made to pay with kindness;

174 That is a relaxation from your Lord, and a mercy; and he who shall transgress after that, for him is a painful torment.

175 And for you in retaliation is life, O ye who

فِي الْقِصَاصِ حَيٰوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ [١٧٦] كُتِبَ
عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ
[١٧٧] فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ [١٧٨] فَمَنْ خَافَ مِنْ مُوصٍ

have hearts, that ye may fear *to do wrong*.

176 It is prescribed to you, when death presents itself to one of you, if he leave goods, to bequeath to parents and kindred equitably, —a duty on the pious.

177 And he who alters it after that he has heard it, the sin thereof is only upon those who alter it; verily, God is Hearing, Knowing.

178 And he who fears from the testator wrong

جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ

غَفُورٌ رَحِيمٌ [١٧٩] يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ [١٨٠] أَيَّامًا

مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ

أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ

or crime, and settles down between them, then is there no crime in him. Verily, God is Forgiving, Compassionate.

179 O ye who believe, prescribed to you is the fast as it was prescribed to those before you, that ye may fear *to do evil.*

180 A certain number of days ;—but he amongst you who is sick or on a journey, a number of other days ; and upon those who are able is the expiation of feeding a poor man ; but whoso is inclined to do a good work—

خيرا فهو خير له وان تصوموا خير لكم ان كنتم تعلمون

[٨١] شهر رمضان الذي انزل فيه القرآن هدى للناس وبينات

من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان

مريضا او على سفر فعدة من ايام اخر يريد الله بكم اليسر

ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على

then it is better for him; but that ye should fast is better for you, if ye only knew.

181 The month of Ramadân, wherein was sent down the Qur'ân for a guidance to men and for evidences of guidance, and a distinction. So he amongst you who beholds this month, let him fast it; but he who is sick or on a journey, a number of other days. God desires for you ease, and desires not for you difficulty, that ye may complete the number and magnify God, for that He

هَدٰكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ [١٨٢] وَإِذَا سَأَلَكَ عِبَادِيْ عَنِّيْ

فَإِنِّيْ قَرِيْبٌ أُجِيْبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيْبُوْا لِيْ

وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ [١٨٣] أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ

إِلٰى نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللّٰهُ

أَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا

has guided you, and that ye may give thanks.

182 And when My servants ask thee concerning Me, then verily I am near; I answer the prayer's prayer when he prays to Me; so let them respond to Me, and believe in Me, that they may be guided aright.

183 Made lawful for you on the night of the fast is commerce with your wives;—they are a garment to you, and ye are a garment to them. God knows that ye defraud yourselves, so He turns to you and excuses

عنكم ۚ فالئن باشروهن وابتغوا ما كتب الله لكم وكلوا
واشربوا حتى يتبين لكم الخيط الابيض من الخيط الاسود
من الفجر ثم اتموا الصيام الى الليل ۚ ولا تباشروهن وانتم
عاكفون في المسجد ۗ تلك حدود الله فلا تقربوها كذلك
يبين الله ايته للناس لعلهم يتقون [١٨٧] ولا تاكلوا

you. So now go in to them and seek what God has prescribed for you, and eat and drink, until a white thread is clearly shown to you from a black thread by the day-break. Then fulfil the fast until the night, and go not in to them, but be at your devotions in the places of worship. These are the bounds of God; so draw not near thereto. Thus God makes His signs clear to men that they may fear *to do evil.*

184 And devour not your wealth among your-

أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا
فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ [١٨٥] يَسْأَلُونَكَ
عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ
تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ
مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ [١٨٦] وَقَاتِلُوا

selves in vain, nor present it to judges that ye may devour a part of the wealth of men sinfully while ye know.

185 They ask thee about the moons; say thou, They are periods for men, and for the pilgrimage. But it is no good that ye come into your houses from behind them, but goodness is of him who fears *to do wrong*. So come into your houses by the doors thereof, and fear God, that ye may be happy.

186 And fight in the way of God against those

فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ [١٨٧] وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ
مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ
فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ [١٨٨] فَإِنِ انْتَهَوْا

who fight against you, but transgress not; verily, God loves not the transgressors.

187 And kill them wherever ye find them, and turn them out from whence they turn you out; for persecution is worse than slaughter; but fight not against them by the Sacred Mosque until they fight you therein; and if they fight you, then kill them:—thus the reward of the ungodly.

188 But if they desist, . . . then verily God

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ [١٨٩] وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ ۖ فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ
[١٩٠] الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ
فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ [١٩١] وَأَنفِقُوا

is Forgiving, Compassionate.

189 And fight them until there be no persecution and the religion be God's, but if they desist, then let there be no hostility, except against the wrong-doers.

190 The sacred month for the sacred month, and for all sacred things are reprisals; but whoso transgresses against you, do ye transgress against him like as he has transgressed against you. But fear God, and know that God is with those who fear *to do evil.*

191 And spend in the way of God, and throw

فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ [١٩٢] وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ
فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ
حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى
مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ

not yourselves with your own hands into ruin, but do good; verily, God loves the doers of good.

192 And fulfil the pilgrimage and the visitation to God; but if ye be besieged, then what is easiest of the gift; and shave not your heads until the gift reaches its place of sacrifice; and he who is sick among you or has a hurt upon his head, then the redemption is by fasting, or alms, or an offering. And when

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ
تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ
الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ [١٩٣] الْحَجُّ
أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ

ye are safe, then he who would enjoy the visitation until the pilgrimage, what is easiest as a gift. And he who finds nothing, then let him fast three days on the pilgrimage and seven when ye return; these ten complete; that is for him whose family are not present at the Sacred Mosque; and fear God, and know that God is severe in punishing.

193 The pilgrimage is in the known months: then he who proposes therein the pilgrimage, let him not be filthy or wicked, or

وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا
فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ [١٩٤] لَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ
عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا
هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ [١٩٥] ثُمَّ أَفِيضُوا

quarrel on the pilgrimage; and what ye do of good, God knows it; and make provision; but verily, the best provision is piety, and fear Me, O ye who have hearts.

194 It is no crime to you that ye seek grace from your Lord; and when ye pour forth from 'Arafât, remember God near the Sacred Monument, and remember Him, for that He has guided you when ye were before this certainly of those who go astray.

195 Then pour ye forth from whence men do

مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

[١٩٦] فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ

أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا

وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ [١٩٧] وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا

فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ [١٩٨] أُولَئِكَ

pour forth, and ask pardon of God; verily, God is Forgiving, Compassionate.

196 And when ye have finished your rites, remember God as ye remember your fathers, or with a greater remembrance. And of men is one who says, Our Lord, give us in this world;—but there is not for him in the Hereafter any portion.

1 97 And of them is one who says, Our Lord, give us in this world good, and in the Hereafter good, and save us from the torment of the Fire.

198 These, for them is a portion of what they

لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ [١٩٩] وَ

اذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ

فَلَا إِثْمَ عَلَيْهِ ۚ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۙ لِمَنِ

اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

[٢٠٠] وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ

have earned; and God is swift to reckon.

199 And remember God for a number of days; but he who hastens off in two days, there is no crime in him, and he who lingers there is no crime in him—for him who fears *to do wrong*. And fear God, and know that to Him ye shall be gathered.

200 And of men is he who surprises thee by his speech concerning the life of this world, and calls God to witness what is in his heart;

الله على ما في قلبه وهو الد الخصام [٢٠١] وإذا تولى سعى
في الأرض ليفسد فيها ويهلك الحرث والنسل والله
لا يحب الفساد [٢٠٢] وإذا قيل له اتق الله أخذته العزة
بالإثم فحسبه جهنم ولبئس المهاد [٢٠٣] ومن الناس من
يشري نفسه ابتغاء مرضات الله والله رءوف بالعباد

yet he is the most fierce in opposition *to thee.*

201 And when he turns away he strives in the earth to do evil therein, and to destroy the fields and flocks; but God loves not evil-doing.

202 And when it is said to him, Fear God;—pride seizes him in sin; but enough for him is Hell, and surely evil the couch!

203 And of men is one who sells his soul seeking the pleasure of God; but God is kind to His servants.

[٢٠٤] يا ايها الذين امنوا ادخلوا في السلم كافة ولا تتبعوا
خطوات الشيطن انه لكم عدو مبين [٢٠٥] فان زللتم من
بعد ما جاءتكم البينت فاعلموا ان الله عزيز حكيم
[٢٠٦] هل ينظرون الا ان يأتيهم الله في ظلل من الغمام
والملئكة وقضي الامر والى الله ترجع الامور [٢٠٧] سل

204 O ye who believe, enter into Islâm wholly and follow not the steps of the devil; verily, he is to you an open enemy.

205 And if ye slip after that there has come to you the evidences, then know that God is Mighty, Wise.

206 Do they expect any other than that God should come to them in the shadow of a could, and the angels also, and the affair be decided? and to God are returned the affairs.

207 Ask the Children of Israel how many an

بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ
نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [٢٠٨] زُيِّنَ
لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا
وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ [٢٠٩] كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ

evident sign We gave to them, and he who changes the favour of God after it has come to him, verily, God is severe in punishing.

208 Made fair-seeming to those who disbelieve is the life of this world,—and they laugh at those who believe, but those who are pious shall be above them on the Day of Resurrection ; and God provides whom He pleases without count.

209 Men were one people, and God raised up pro-

مبشرين ومنذرين وانزل معهم الكتب بالحق ليحكم
بين الناس فيما اختلفوا فيه وما اختلف فيه الا الذين
اوتوه من بعد ما جاءتهم البينت بغيا بينهم فهدى
الله الذين امنوا لما اختلفوا فيه من الحق باذنه والله يهدى
من يشاء الى صراط مستقيم [٢١٠] ام حسبتم ان تدخلوا

phets to give glad tidings and to warn, and sent down with them the Book with truth, to judge between men in that wherein they disagreed,—and none disagreed therein except those who were given it after that evidences had come to them, out of rebellion among themselves. And God guided those who believed to the truth concerning which they disagreed by His permission ; and God guides whom He pleases into the straight way.

210 Do ye reckon ye should enter the Garden

الجنة ولما يأتكم مثل الذين خلوا من قبلكم مستهم
البأساء والضراء وزلزلوا حتى يقول الرسول والذين آمنوا
معه متى نصر الله ألا إن نصر الله قريب [٢١١] يسئلونك
ماذا ينفقون قل ما أنفقتم من خير فللوالدين والأقربين
واليتامى والمسكين وابن السبيل وما تفعلوا من خير

while there has not come to you the like of those who have passed away before you: there touched them violence and trouble, and they were made to quake until the apostle and those who believed with him, said, When is the help of God? Is not the help of God near?

211 They ask thee what they shall spend *in alms*; say thou, Whatever good ye spend, let it be for parents, and kindred, and orphans, and the poor, and the son of the road; and what

فَإِنَّ اللَّهَ بِهِ عَلِيمٌ [٢١٢] كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۖ
وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ [٢١٣] يَسْأَلُونَكَ
عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ
اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ

good ye do, verily of it God knows.

212 Enjoined upon you is war, but it is hateful to you. Yet it may be, that ye hate a thing while it is good for you, and it may be, that ye love a thing while it is bad for you : for God knows, and ye do not know.

213 They ask thee about the sacred month—the fighting therein ; say thou, To fight therein is grievous, but to turn aside from the way of God—and unbelief in Him—and from the Sacred Mosque, and to turn its people out from thence, is more grievous with God ;

عِنْدَ اللّٰهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ [٢١٤] وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ
حَتّٰى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ
عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ ۖ وَأُولٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ [٢١٥] إِنَّ
الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللّٰهِ أُولٰئِكَ

and persecution is more grievous than slaughter ;

214 And they will not cease to fight against you until they turn you from your religion if they be able; and he who apostatizes among you from his religion and dies while an unbeliever ;—these, vain are their works in this world and the Hereafter, and these are the people of the Fire, they shall be therein for ever.

215 Verily, those who believe, and those who emigrate and strive in the way of God,—

يرجون رحمت الله والله غفور رحيم [٢١٦] يسئلونك

عن الخمر والميسر قل فيهما اثم كبير ومنافع للناس

واثمهما اكبر من نفعهما [٢١٧] ويسئلونك ماذا ينفقون

قل العفو كذلك يبين الله لكم الايت لعلكم تتفكرون

في الدنيا والاخرة [٢١٨] ويسئلونك عن اليتمى قل اصلاح

these may hope for the mercy of God; for God is Forgiving, Compassionate.

216 They ask thee concerning wine and games; say thou, In both is great sin and also profit to men,—but their sin is greater than the profit of the same.

217 They ask thee what they shall spend *in alms*; say thou, The surplus;—thus God makes clear to you the signs, that ye may reflect concerning this world and the Hereafter.

218 And they ask thee concerning orphans; say thou, To better their condition is best.

لهم خير [٢١٩] وإن تخالطوهم فإخوانكم والله يعلم المفسد
من المصلح ولو شاء الله لأعنتكم إن الله عزيز حكيم
[٢٢٠] ولا تنكحوا المشركات حتى يؤمن ولأمة مؤمنة خير
من مشركة ولو أعجبتكم ولا تنكحوا المشركين حتى
يؤمنوا ولعبد مؤمن خير من مشرك ولو أعجبكم [٢٢١] أولئك

219 And if ye interfere with them—they are your brethren, and God knows the evil-doer from the well-doer: and if God please, He will surely distress you. Verily, God is Mighty, Wise.

220 And marry not the women who join *others with God* until they believe; and surely a believing handmaid is better than a woman who joins *others with God*, although she please you. And marry not men who join *others with God* until they believe, and surely a believing slave is better than a man who joins *others with God*, although he please you;

221 These call to the Fire, but God calls tot he

يدعون الى النار ۚ والله يدعوا الى الجنة والمغفرة

باذنه ۚ ويبين ايته للناس لعلهم يتذكرون [٢٢١] و

يسئلونك عن المحيض قل هو اذى فاعتزلوا النساء

في المحيض ولا تقربوهن حتى يطهرن ۚ فاذا تطهرن فاتوهن

من حيث امركم الله ۚ ان الله يحب التوابين ويحب

Garden, and pardon by His permission, and He declares His signs to men that they may mind.

222 And they ask thee about menstruation ; say thou, It is a pollution, so keep apart from women in menstruation, and approach them not until they are cleansed ; and when they are cleansed go in to them by where God has commanded you ; verily God loves those who turn and He loves the pure.

المتطهرين [٢٢٣] نساؤكم حرث لكم فأتوا حرثكم أنى
شئتم وقدموا لأنفسكم واتقوا الله واعلموا أنكم ملاقوه
وبشر المؤمنين [٢٢٤] ولا تجعلوا الله عرضة لأيمانكم
أن تبروا وتتقوا وتصلحوا بين الناس والله سميع عليم
[٢٢٥] لا يؤاخذكم الله باللغو في أيمانكم ولكن يؤاخذكم

223 Your women are a tillage for you, so go in to your tillage as ye please, and send before for yourselves *a good wish* ; and fear God, and know that ye shall meet Him ; and give glad tidings to the faithful.

224 And make not God the butt of your oaths that ye will keep clear and fear *to do evil* and make peace between men ; for God is Hearing, Knowing.

225 God will not catch you up for a vain word in your oaths, but He will catch you up for

بما كسبت قلوبكم والله غفور حليم [٢٢٦] للذين
يؤلون من نسائهم تربص اربعة اشهر فان فاءو فان الله
غفور رحيم [٢٢٧] وان عزموا الطلاق فان الله سميع عليم
[٢٢٨] والمطلقت يتربصن بانفسهن ثلثة قروء ولا يحل
لهن ان يكتمن ما خلق الله في ارحامهن ان كن يؤمن بالله

what your hearts have earned ; for God si Forgiving, Mild.

226 Those who swear off from their wives shall wait four months,—but if they go back verily, God is Forgiving, Compassionate.

227 And if they resolve on a divorce, then verily, God hear, knows.

228 And the divorced women shall wait for themselves three courses, and it is not lawful for them to hide what God has created in their wombs, if they believe in God and the Day

والیوم الاخر وبعولتهن احق بردهن فی ذلک ان ارادوا
اصلاحا ولهن مثل الذی علیهن بالمعروف وللرجال
علیهن درجة والله عزیز حکیم ٢٢٩ الطلاق مرتن
فامساک بمعروف او تسریح باحسان ولا یحل لکم ان تاخذوا
مما اتیتموهن شیئا الا ان یخافا الا یقیما حدود الله فان

of the Hereafter, and it will be more proper for their husbands to take them back in that case, if they desire what is right.—And for the women is the like of what is done to them in fairness; but the men have a grade above them. And God is Mighty, Wise.

229 Divorce may be twice; them either keep *them* with fairness or dismiss them with kindness; but it is not lawful for you to take away anything of what ye have given them, unless both fear that they cannot keep within the bounds of God. And if ye fear that they

خفتم الا يقيما حدود الله فلا جناح عليهما فيما افتدت به
تلك حدود الله فلا تعتدوها ومن يتعد حدود الله فاولئك
هم الظلمون [٢٣٠] فان طلقها فلا تحل له من بعد حتى
تنكح زوجا غيره فان طلقها فلا جناح عليهما ان يتراجعا
ان ظنا ان يقيما حدود الله وتلك حدود الله يبينها لقوم

cannot keep within the bounds of God then there is no crime in them for what she ransoms herself with; these are the bounds of God, so do not transgress them, and he who transgresses the bounds of God;—these, they are the wrong-doers.

230 But if he divorce her *again*, then she is not lawful for him after that, until she marry a husband other than him; and if he divorce her, then is there is no crime in them of they return to each other, if they think that they shall keep within the bounds of God; and these are the bounds of God; He declares them to a people who know.

يعلمون [٢٣١] وإذا طلقتم النساء فبلغن أجلهن
فأمسكوهن بمعروف أو سرحوهن بمعروف ولا تمسكوهن
ضرارا لتعتدوا ومن يفعل ذلك فقد ظلم نفسه ولا
تتخذوا آيات الله هزوا واذكروا نعمت الله عليكم وما أنزل
عليكم من الكتاب والحكمة يعظكم به واتقوا الله واعلموا

231 And when ye divorce women and they reach their term, then either keep them in fairness, or put them away in fairness; but keep them not by force so that ye transgress. And whoso does that, he has wronged himself; and take not the signs of God for a jest, and remember the favour of God towards you, and what He has sent down to you of the Book and judgment, to admonish you thereby; and fear God, and know that

ان الله بكل شيء عليم [٢٣٢] واذا طلقتم النساء فبلغن
اجلهن فلا تعضلوهن ان ينكحن ازواجهن اذا تراضوا
بينهم بالمعروف ذلك يوعظ به من كان منكم يؤمن بالله واليوم
الاخر ذلكم ازكى لكم واطهر والله يعلم وانتم لا تعلمون
[٢٣٣] والوالدت يرضعن اولادهن حولين كاملين لمن اراد

God all thing does know.

232 And when ye divorce women, and they reach their term, hinder them not from marrying their husbands, when they agree among themselves, in fairness. That is what is given in for admonition to him among you who believes in God and the Day of the Hereafter. That is most pure for you and most decent. And God knows, but ye do not know.

233 And mothers shall give suck to their children two full years, for him who desires the suck-

أَنْ يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ
بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ
أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ
أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ

ling to be completed; and on him to whom it is born is their sustenance and their clothing, in fairness ;—a soul shall not be obliged but according to its ability. – A mother shall not be forced for her child, nor he to whom it is born for his child : and upon the heir is the like of that. But if they choose to wean by consent among themselves, and counsel, then is it no crime in them, and if ye choose to have a nurse for your children, then it is no crime in you, when ye pay

ما آتيتم بالمعروف واتقوا الله واعلموا ان الله بما تعملون
بصير [٢٣٣] والذين يتوفون منكم ويذرون ازواجا
يتربصن بانفسهن اربعة اشهر وعشرا فاذا بلغن اجلهن
فلا جناح عليكم فيما فعلن في انفسهن بالمعروف والله
بما تعملون خبير [٢٣٥] ولا جناح عليكم فيما عرضتم به

offer *her*, in fairness. And fear God, and know that God what ye do doth see.

234 And those of you who die and leave wives, let these wait concerning themselves four months and ten days, and when they reach their term, then it is no crime in you, for what they do with themselves, in fairness. And God of what ye do is informed.

235 And there is no crime in you for that ye make overtures of marriage to women or

مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ
سَتَذْكُرُونَهُنَّ وَلَٰكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا
مَعْرُوفًا ۚ [٢٣٦] وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ
أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ
وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ [٢٣٧] لَا جُنَاحَ عَلَيْكُمْ إِنْ

that ye keep to yourselves.—God knows that ye will remember them—but make no promise to them in secret, unless ye speak honourable words.

236 And resolve not on the marriage-tie until the Book shall reach its term, and know that God knows what is in your souls. So beware of Him, and know that God is Forgiving, Mild.

237 It is no crime in you if ye divorce women

طلقتم النساء ما لم تمسوهن أو تفرضوا لهن فريضة ۚ
ومتعوهن ۚ على الموسع قدره وعلى المقتر قدره ۚ متاعا
بالمعروف ۚ حقا على المحسنين [٢٣٨] وإن طلقتموهن
من قبل أن تمسوهن وقد فرضتم لهن فريضة فنصف
ما فرضتم إلا أن يعفون أو يعفو الذي بيده عقدة النكاح

before ye have touched them or settled for them a settlement; but provide for them —upon the affluent is according to his ability, and upon him who is hard-up, according to his ability—a provision in fairness—a duty upon those who do good.

238 And if ye divorce them before ye have touched them, and have already settled for them a settlement, then the half of what ye have settled, unless they remit *it*, or he remit *it* in whose hand is the marriage-

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ [٢٣٩] حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ [٢٤٠] فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ
رُكْبَانًا ۚ فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ
تَكُونُوا تَعْلَمُونَ [٢٤١] وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ

tie; and that ye should remit is nearer to piety. And forget not grace among yourselves; verily, God what ye do does see.

239 Keep watch at prayers—and the middle prayer—and stand ye attent before God.

240 And if ye fear, then on foot or riding, and when ye are safe *again*, remember God as He taught you what ye knew not.

241 And those of you who die and leave

أزواجا وصية لأزواجهم متاعا إلى الحول غير إخراج
فإن خرجن فلا جناح عليكم في ما فعلن في أنفسهن
من معروف والله عزيز حكيم [٢٤٢] وللمطلقات متاع
بالمعروف حقا على المتقين [٢٤٣] كذلك يبين الله لكم
آياته لعلكم تعقلون [٢٤٤] ألم تر إلى الذين خرجوا من

wives, shall bequeath to their wives maintenance for a year without expulsion *from their houses*; but if they go out, there is no crime in you for what they do of themselves, in fairness; and God is Mighty, Wise.

242 And for the divorced women is a provision in fairness—a duty on those who fear *to do wrong*.

243 Thus God declares to you His signs that ye may have sense.

244 Hast thou not seen those who went forth

ديارهم وهم الوف حذر الموت فقال لهم الله موتوا ثم
احياهم ان الله لذو فضل على الناس ولكن اكثر الناس
لا يشكرون [٢٤٥] وقاتلوا في سبيل الله واعلموا ان الله سميع
عليم [٢٤٦] من ذا الذي يقرض الله قرضا حسنا فيضعفه له
اضعافا كثيرة والله يقبض ويبصط واليه ترجعون

from their homes—and they were thousands—for fear of death, and God said to them, Die; then He quickened them; verily, God is surely full of grace to men, but most men do not give thanks.

245 And fight in the way of God, and know that God is Hearing, Knowing.

246 Who is it that will lend to God a goodly loan? and He will double it many a double; and God closes and holds out, and to Him shall ye be returned.

[٢٤٧] ألم تر إلى الملإ من بني إسرائيل من بعد موسى
إذ قالوا لنبي لهم ابعث لنا ملكا نقاتل في سبيل الله قال هل
عسيتم إن كتب عليكم القتال ألا تقاتلوا قالوا وما
لنا ألا نقاتل في سبيل الله وقد أخرجنا من ديارنا وأبنائنا
فلما كتب عليهم القتال تولوا إلا قليلا منهم والله

247 Hast thou not seen the chiefs of the Children of Israel after Moses, when they said to their prophet, Raise up for us a king that we may fight in the way of God. He said, May it not be that if fighting were ordained you, ye would not fight? They said, And what is it to us that we shall not fight in the way of God, since we have been turned out of our homes, and children? but when it was prescribed to them to fight they turned back except a few of them; and God

عليم بالظلمين [٢٤٨] وقال لهم نبيهم ان الله قد بعث
لكم طالوت ملكا قالوا انى يكون له الملك علينا ونحن
احق بالملك منه ولم يؤت سعة من المال قال ان الله
اصطفه عليكم وزاده بسطة فى العلم والجسم والله
يؤتى ملكه من يشاء والله واسع عليم [٢٤٩] وقال لهم

the wrong-doers does know.

248 And their prophet said to them, Verily, God has raised up for you Saul as a king; they said, How is it for him to be a king over us when we have more right to the kingdom than he, and he is not given an abundance of wealth? He said, Verily, God has chosen him over you, and has given him increase in knowledge and stature, and God gives His kingdom to whom He pleases, and God is Vast, Knowing.

249 And their prophet said to them, Verily, the

نبيهم ان اية ملكه ان ياتيكم التابوت فيه سكينة من
ربكم وبقية مما ترك ال موسى وال هرون تحمله الملئكة
ان في ذلك لاية لكم ان كنتم مؤمنين [٢٥٠] فلما فصل
طالوت بالجنود قال ان الله مبتليكم بنهر فمن شرب
منه فليس مني ومن لم يطعمه فانه مني الا من اغترف غرفة

sign of his kingdom is that there shall come to you the ark; in it is the shechinah from your Lord, and the relics of what the family of Moses and the family of Aaron left; the angels shall bear it; verily, in that is surely a sign to you if ye are believers.

250 And when Saul departed with the hosts, he said, Verily, God will try you with a river, and he who drinks of it, is not of me, and he who tastes it not, verily he is of me, except he who laps it lapping with his

بِيَدِهِۦ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ
ءَامَنُوا مَعَهُۥ قَالُوا لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ قَالَ
ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ
فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ [٢٥١] وَلَمَّا
بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا

hand. And they drank of it except a few of them. And when they had passed it, he and those who believed with him said, We have no power to-day against Goliath and his hosts; those who thought that they should meet God, said, How many a small band have conquered a numerous host by the permission of God; and God is with the patient.

251 And when they went forth against Goliath and his forces, they said, Our Lord, pour out upon us patience, and make firm our feet,

وثبت اقدامنا وانصرنا على القوم الكفرين [٢٥٢] فهزموهم
باذن الله وقتل داود جالوت واتاه الله الملك والحكمة
وعلمه مما يشاء ولولا دفع الله الناس بعضهم ببعض
لفسدت الارض ولكن الله ذو فضل على العلمين [٢٥٣] تلك
ايت الله نتلوها عليك بالحق وانك لمن المرسلين

and help us against the ungodly people.

252 And they routed them by the permission of God, and David slew Goliath, and God gave him the kingdom and judgment, and taught him what He pleased,—and if God had not repelled men, the one of them with the other, surely the earth would have been corrupted; but God is full of grace to the worlds.

253 These are the signs of God: We read them to thee with truth, and verily, thou art certainly of those sent.

[٢٥٤] تلك الرسل فضلنا بعضهم على بعض منهم من كلم
الله ورفع بعضهم درجت و اتينا عيسى ابن مريم البينت
و ايدنه بروح القدس و لو شاء الله ما اقتتل الذين من
بعدهم من بعد ما جاءتهم البينت و لكن اختلفوا
فمنهم من امن ومنهم من كفر و لو شاء الله ما اقتتلوا

254 These apostles have We blessed some of them above the others; of them is he to whom God spoke and raised some of them to grades. And We gave to Jesus, son of Mary, evidences, and strengthened him with the Holy Spirit—and if God pleased those after them would not have fought after there had come to them the evidences. But they differed, and of them is he who believes, and of them who disbelieves, and if God pleased they would not have fought, but

ولكن الله يفعل ما يريد [٢٥٥] يا ايها الذين امنوا انفقوا
مما رزقناكم من قبل ان يأتي يوم لا بيع فيه ولا خلة
ولا شفاعة والكفرون هم الظلمون [٢٥٦] الله لا اله الا
هو الحي القيوم لا تأخذه سنة ولا نوم له ما في السموت
وما في الارض من ذا الذي يشفع عنده الا باذنه يعلم ما

God does what He desires.

255 O ye who believe, spend of what We have provided you before the Day comes when there shall be no trafficking nor friendship nor intercession; and the ungodly, they are the wrong-doers.

256 God! there is no God but He, the Living, the Self-subsistent! slumber takes Him not, nor sleep; His is what is in the heavens and what is in the earth. Who is it that can intercede with Him but by His permission?

بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا
بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ
وَهُوَ الْعَلِيُّ الْعَظِيمُ [٢٥٧] لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

He knows what is before them and what is behind them, and they comprehend not anything of His knowledge but what He pleases. His Throne extends over the heavens and the earth, and the guarding them tires Him not. And He is the High, the Grand.

257 There is no compulsion in religion; now is the right way made distinct from error, then whoso disbelieves in *Tâghût* and believes in God—he has got hold of the strong handle in which is no breaking off; and God is Hearing, Knowing.

[٢٥٨] اللّٰهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ

إِلَى النُّورِ [٢٥٩] وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ

مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

[٢٦٠] أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللّٰهُ

الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي

258 God is the patron of those who believe: He brings them out of darkness into light.

259 And those who disbelieve, their patrons are *T*âghût; they bring them forth from light into darkness; these are the people of the Fire; they shall be therein for ever.

260 Hast thou not seen him who disputed with Abraham concerning his Lord, that God had given him the kingdom? When Abraham said, My Lord is He who quickens and kills; he said, I give life and I kill;

وَأُمِيتُ قَالَ إِبْرٰهِمُ فَإِنَّ اللّٰهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ
بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الظّٰلِمِينَ [٢٦١] أَوْ كَالَّذِي مَرَّ عَلٰى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلٰى
عُرُوشِهَا قَالَ أَنّٰى يُحْيِي هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ
اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ

Abraham said, Verily, God brings the sun from the east, then do thou bring it from the west;—and he who disbelieved was confounded; and God guides not the wrong-doing people.

261 Or, like him who passed by a city which was falling on its roofs. He said, How shall God quicken this after its death? And God made him die for an hundred years, then He raised him. He said, How long hast thou tarried? He said, I have tarried a day or part of a day; He said,

يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ
لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ
وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [٢٦٢] وَإِذْ قَالَ
إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ

Nay, thou hast tarried an hundred years; and look at thy food and thy drink; they are not spoiled. And look at thine ass, and that We might make thee a sign to men, and look at the bones, how We gather them, then We clothe them with flesh. And when it was made plain to him, he said, I know that God is over all things Mighty.

262 And when Abraham said, Lord, shew me how Thou wilt quicken the dead. He said

قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ
يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ [٢٦٣] مَّثَلُ الَّذِينَ
يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ
سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ

Dost thou not believe? He said, Yea, but that my heart may be quieted. He said, Then take four of the birds, and take them close to thyself, then place on every mountain a part of them, then call them, they shall come to thee swiftly; and know that God is Mighty, Wise.

263 The likeness of those who spend their wealth in the way of God is as the likeness of a grain which produces seven ears, in every ear an hundred grains,—and God doubles to

وَاللَّهُ وَاسِعٌ عَلِيمٌ [٢٦٣] الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [٢٦٥] قَوْلٌ
مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ
حَلِيمٌ [٢٦٦] يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ

whom He pleases. And God is Vast, Wise.

264 Those who spend their wealth in the way of God, then follow not what they have spent by taunts or injury, for them is their reward with their Lord, and there is no fear on them, nor shall they grieve.

265 Fair speech and pardon are better than alms-giving followed by injury; and God is Rich, Mild.

266 O ye who believe, make not your alms-giving

والذى كالذى ينفق ماله رئاء الناس ولا يؤمن بالله واليوم الاخر
فمثله كمثل صفوان عليه تراب فاصابه وابل فتركه
صلدا لا يقدرون على شىء مما كسبوا والله لا يهدى
القوم الكفرين [٢٦٧] ومثل الذين ينفقون اموالهم ابتغاء
مرضات الله وتثبيتا من انفسهم كمثل جنة بربوة اصابها

void by taunts and injury, like him who spends his wealth to be seen of men and believes not in God and the Day of the Hereafter; for the likeness of him is as the likeness of a flint upon which is dust, and a heavy shower falls on it and leaves it bare—they have no power over anything of what they earn, and God guides not the ungodly people.

267 And the likeness of those who spend their wealth seeking the pleasure of God, and for an establishment of their souls, is as the likeness of a garden on a hill: a heavy

وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ ۚ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ [٢٦٨] أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ
جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ ۖ فَأَصَابَهَا
إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ

rain falls on it, and it yields its eatables two-fold, and if a heavy shower falls not on it, the dew does; and God what ye do doth see.

268 Does any one of you desire to have a garden of palms and vines,—beneath it rivers flowing—for him therein of every fruit, and old age come upon him, and his offspring be weakly, and there fall on it a violent wind in which is fire, and it be burnt up? thus God makes clear to you the signs that

لعلكم تتفكرون [٢٦٩] يا ايها الذين امنوا انفقوا من
طيبت ما كسبتم ومما اخرجنا لكم من الارض [٢٧٠] ولا
تيمموا الخبيث منه تنفقون ولستم باخذيه الا ان
تغمضوا فيه واعلموا ان الله غني حميد [٢٧١] الشيطن
يعدكم الفقر ويامركم بالفحشاء والله يعدكم

ye may reflect.

269 O ye who believe, spend of the good things which ye have earned, and of what WE have produced for you out of the earth,

270 And choose not the bad thereof to spend,—such as ye would not take yourselves except by connivance at it; and know that God is Rich, Glorified.

271 The devil promises you poverty, and bids you filthy actions, but God promises you

مغفرة منه وفضلا والله واسع عليم [٢٧٢] يؤتي الحكمة

من يشاء ومن يؤت الحكمة فقد أوتي خيرا كثيرا

وما يذكر إلا أولوا الألباب [٢٧٣] وما أنفقتم من نفقة

أو نذرتم من نذر فإن الله يعلمه وما للظالمين من أنصار

إن تبدوا الصدقت فنعما هي وإن تخفوها وتؤتوها

pardon from Him and grace, and God is Vast, Knowing.

272 He gives wisdom to whom He pleases, and he who is given wisdom is given much good, but none consider except those who have hearts.

273 And what ye spend of provisions or vow ye vow, verily, God knows it ; and there is not for the wrong-doers any helper. If ye show your alms, then well it is, but if ye hide it, and give it to the poor, then it is

الفقراء فهو خير لكم ويكفر عنكم من سيئاتكم والله
بما تعملون خبير [٢٧٣] ليس عليك هداهم ولكن الله
يهدي من يشاء وما تنفقوا من خير فلأنفسكم وما تنفقون
إلا ابتغاء وجه الله وما تنفقوا من خير يوف إليكم وأنتم
لا تظلمون للفقراء الذين أحصروا في سبيل الله

better for you, and will expiate for you your evil works, and God of what ye do is informed.

274 It is not upon thee to guide them, but God guides whom He pleases. And what ye spend of good it is for yourselves, and ye shall not spend but as seeking the face of God,—and what ye spend of good, it shall be repaid you, and ye shall not be wronged, —to the poor who being shut up in the way

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ
التَّعَفُّفِ ۚ تَعْرِفُهُم بِسِيمَاهُمْ ۖ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ
وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ [٢٧٥] الَّذِينَ
يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ
أَجْرُهُمْ عِندَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

of God cannot knock about in the earth: the ignorant think them to be rich because of *their* modesty. Thou shalt know them by their mark—they ask not men with importunity; and what ye spend of good, verily God of it does know.

275 Those who spend their wealth by night and day, secretly and openly—for them their reward is with their Lord, there is no fear on them, nor shall they grieve.

[٢٧٦] الَّذِينَ يَأْكُلُونَ الرِّبَوٰا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِى
يَتَخَبَّطُهُ الشَّيْطَٰنُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَوٰا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَوٰا فَمَن جَآءَهُۥ
مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ
وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ

276 Those who devour usury shall not arise but as he arises whom the devil has paralysed with a touch. That is for that they say, Selling is only like usury;—but God has allowed selling and disallowed usury; then he to whom has come an admonition from his Lord, and abstains, then his is what is past, and his affair is with God. But whoso returns *to it*—these are the fellows of the Fire, they shall be therein for ever.

[٢٧٧] يمحق الله الربوا ويربي الصدقت والله لا يحب كل كفار

أثيم إن الذين امنوا وعملوا الصلحت واقاموا الصلوة

وءاتوا الزكوة لهم أجرهم عند ربهم ولا خوف عليهم

ولا هم يحزنون [٢٧٨] يا أيها الذين امنوا اتقوا الله

وذروا ما بقي من الربوا إن كنتم مؤمنين [٢٧٩] فإن لم

277 God shall blot out usury, and increase alms-giving; for God loves not any ungodly, sinful fellow. Verily, those who believe and do good works, and are steadfast in prayer, and give alms—for them is their reward with their Lord, and there is no fear on them, nor shall they grieve.

278 O ye who believe, fear God, and remit what remains of usury, if ye are believers.

279 But if ye do it not, then hearken to war

تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۚ وَإِن تُبْتُمْ
فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ۚ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ
[٢٨٠] وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ
لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ [٢٨١] وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ
إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

from God and His apostle: and if ye repent, then ye shall have the principal of your money. Wrong not, nor be ye wronged.

280 And if it be one hard-up, then wait till it is easy *for him*; but that ye remit it as alms is better for you, if ye did but know.

281 And fear the Day wherein ye shall be returned to God; then shall every soul be repaid what it has earned, and they shall not be wronged.

[٢٨٢] يا ايها الذين امنوا اذا تداينتم بدين الى اجل مسمى
فاكتبوه وليكتب بينكم كاتب بالعدل ولا يأب كاتب
ان يكتب كما علمه الله فليكتب وليملل الذي عليه
الحق وليتق الله ربه ولا يبخس منه شيئا فان كان الذي
عليه الحق سفيها او ضعيفا او لا يستطيع ان يمل هو
فليملل وليه بالعدل واستشهدوا شهيدين من رجالكم

282 O ye who believe, when ye contract a debt for a fixed term, then write it down; and let a writer write between you faithfully, and let not the writer refuse to write as God has taught him, but let him write, and let him who owes dictate, and let him fear God his Lord, and not diminish therefrom anything. And if he who owes be foolish or weak, or cannot dictate himself, let his agent dictate faithfully; and call to witness two witnesses of your people; but

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ

الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا

يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا

أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ

وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا

if there be not two men, then one man and two women, of those whom ye choose for witnesses, so that if one of them should err, the other of them may remind the other. And the witnesses shall not refuse when they are summoned. And disdain not to write it down, be it small or great, until its term ; that is more just with God and more right for bearing witness and the best that ye may not doubt ; unless it be a present bargain which ye transact

بينكم فليس عليكم جناح الا تكتبوها واشهدوا اذا
تبايعتم ولا يضار كاتب ولا شهيد وان تفعلوا فانه فسوق
بكم واتقوا الله ويعلمكم الله والله بكل شيء عليم
[٢٨٣] وان كنتم على سفر ولم تجدوا كاتبا فرهن مقبوضة
فان امن بعضكم بعضا فليؤد الذي اؤتمن امانته وليتق

between yourselves,—then it is no crime in you that ye do not write it down. And have witnesses when ye sell, and let no injury be done to the writer or the witness; for if ye do it, then verily it is wickedness in you. And fear God, and God will teach you, and God all things does know.

283 And if ye be on a journey and find no writer, let pledges be taken; but if one of you trust the other, then let him who is trusted surrender his trust, and let him fear God

الله وبه ولا تكتموا الشهادة ومن يكتمها فانه اثم
قلبه والله بما تعملون عليم [٢٨٣] لله ما في السموت
وما في الارض وان تبدوا ما في انفسكم او تخفوه يحاسبكم
به الله فيغفر لمن يشاء ويعذب من يشاء والله على كل
شيء قدير [٢٨٥] امن الرسول بما انزل اليه من ربه

his Lord. And hide not the testimony, for he who hides it, verily sinful is his heart, and God what ye do does know.

284 God's is what is in the heavens and what is in the earth, and if ye show what is in your souls, or hide it, God will call you to account for it; and He pardons whom He pleases, and torments whom He pleases. And God is over all things mighty.

285 The apostle believes in what is sent down to him from his Lord, and the faithful also;

وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ [٢٨٦] لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا

all believe in God, and His angels, and His books and His apostles—We make no distinction between any of His apostles. And they say, We have heard, and we obey; Thy pardon, Our Lord, for to Thee is our journey.

286 God obliges not a soul but according to its ability: for it is what it has earned, and against it what it has earned. Our Lord, catch us not up if we forget or make mistake: Our Lord, and lay not upon us a

إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ
أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

burden as Thou hast laid on those who have been before us. Our Lord, and make us not to bear what we have not strength for, but forgive us, and pardon us, and have mercy on us. Thou art our Master, so help us against the ungodly people.

سورة البينة

بسم الله الرحمن الرحيم

[1] لم يكن الذين كفروا من اهل الكتب والمشركين منفكين
حتى تاتيهم البينة [2] رسول من الله يتلوا صحفا مطهرة
[3] فيها كتب قيمة وما تفرق الذين اوتوا الكتب الا

## 92. THE EVIDENCE.

(SU'RAH XCVIII.)

*In the Name of God, the Merciful, the Compassionate.*

1 Those who disbelieve of the people of the Book, and those who join *others with God*, did not fall off until there had come to them the evidence;

2 An apostle from God reading pure pages wherein is the standard Book;

3 And those who were given the Book were not divided among themselves until after there

مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ۝٤ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَوٰةَ وَيُؤْتُوا
الزَّكَوٰةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ۝٥ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ
الْبَرِيَّةِ ۝٦ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ

had come to them the evidence:

4 And they were commanded no other than to serve God, being sincere to Him in religion as *H*anîfs, and to be steadfast in prayer and to give alms: and that is the standard religion.

5 Verily, those who disbelieve of the people of the Book, and those who join *others with God*, shall be in the fire of Hell,—for ever therein; these, they are the worst of creatures.

6 Verily, those who believe and do good works these, they are the best of creatures.

البرية [٧] جزاؤهم عند ربهم جنت عدن تجري من تحتها الانهر

خلدين فيها ابدا [٨] رضي الله عنهم ورضوا عنه ذلك

لمن خشي ربه ۝

7 Their reward with their Lord are Gardens of Eden, beneath which rivers flow—for ever therein and ever;

8 God shall be well-pleased with them, and they with Him; that is for him who fears his Lord.

سورة التغابن

بسم الله الرحمن الرحيم

[١] يسبح لله ما في السموت وما في الارض له الملك
وله الحمد وهو على كل شيء قدير [٢] هو الذي خلقكم
فمنكم كافر ومنكم مؤمن والله بما تعملون بصير

## 93. DECEIT.

( SU'RAH LXIV. )

*In the Name of God, the Merciful, the Compassionate.*

1 What is in the heavens and what is in the earth glorify God; His is the Kingdom, and His the praise; and He is over all things mighty.

2 He it is who created you; and of you is an unbeliever, and of you a believer; and God what they do does see.

[٣] خلق السموت والارض بالحق وصوركم فاحسن
صوركم واليه المصير [٤] يعلم ما في السموت والارض
ويعلم ما تسرون وما تعلنون والله عليم بذات الصدور
[٥] الم يأتكم نبؤا الذين كفروا من قبل فذاقوا وبال
امرهم ولهم عذاب اليم [٦] ذلك بانه كانت تأتيهم

3 He created the heavens and the earth in truth, and fashioned you, and made goodly your forms: and to Him is the journey.

4 He knows what is in the heavens and the earth, and He knows what ye hide, and what ye show; and God knows the innermost of the breasts.

5 Has there not come to you the story of those who disbelieved before, and tasted the evil consequence of their affair, and for them was a painful torment?

6 That is for that there come to them their

وَرُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا
وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ [٧] زَعَمَ الَّذِينَ كَفَرُوا
أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا
عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ [٨] فَآمِنُوا بِاللَّهِ وَرَسُولِهِ
وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ [٩] يَوْمَ

apostles with evidences, and they said, Shall men guide us?—and they disbelieved and turned back, but God was independent, for God is Rich, Glorified.

7 Those who disbelieve imagine that they shall never be raised; say thou, Yea, by my Lord, ye shall surely be raised, then shall ye be told of what ye have done; and that is to God easy.

8 So believe in God and His apostle and the light which We have sent down; and God of what ye do is informed.

9 The Day He shall gather you together at the

يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللّٰهِ
وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا أَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيمُ
[١٠] وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيٰتِنَا أُولٰئِكَ أَصْحٰبُ النَّارِ
خٰلِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ [١١] مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا

Day of Gathering, that will be the Day of Deceit; and he who believes in God and does good, He will cover for them his evil works and will make him enter the Gardens beneath which rivers flow,—for ever therein, and ever; that is the great bliss.

10 And those who disbelieve and call Our signs lies,—these are the people of the Fire, for ever therein, and evil the journey.

11 No misfortune befalls but by the permission

بإذن الله ومن يؤمن بالله يهد قلبه والله بكل شيء عليم

[١٢] وأطيعوا الله وأطيعوا الرسول فإن تولّيتم فإنما

على رسولنا البلاغ المبين [١٣] الله لا إله إلا هو وعلى الله

فليتوكل المؤمنون [١٤] يا أيها الذين آمنوا إن من

أزواجكم وأولادكم عدوا لكم فاحذروهم وإن تعفوا

of God; and whoso believes in God, He guides his heart; and God all things does know.

12 And obey God and obey the apostle, but if ye turn back, then upon Our apostle lies only a plain message.

13 God! there is no God but He: and upon God let the faithful rely.

14 O ye who believe, verily of your wives and your children ye have an enemy; so beware of them; but if ye forgive and overlook and

وتصفحوا وتغفروا فان الله غفور رحيم [١٥] انما اموالكم

واولادكم فتنة والله عنده اجر عظيم [١٦] فاتقوا الله

ما استطعتم واسمعوا واطيعوا وانفقوا خيرا لانفسكم

ومن يوق شح نفسه فاولئك هم المفلحون [١٧] ان

تقرضوا الله قرضا حسنا يضعفه لكم ويغفر لكم

pardon,—then verily, God is Forgiving, Compassionate.

15 Your wealth and your children are only a trial; but God—with Him is a great reward.

16 So fear God as much as ye can, and hearken and obey, and spend; it is better for yourselves; and whoso is saved from the covetousness of his soul,—then these, they are the happy.

17 If ye lend to God a goodly loan, He will double it to you, and will pardon you; and

وَاللَّهُ شَكُورٌ حَلِيمٌ [١٨] عَالِمُ الْغَيْبِ وَالشَّهَادَةِ
الْعَزِيزُ الْحَكِيمُ ۝

God is Grateful, Mild.

18 Knower of the unseen and the visible, the Mighty, the Wise!

سورة الجمعة

بسم الله الرحمن الرحيم ۝

[1] يسبح لله ما في السموت وما في الارض الملك القدوس
العزيز الحكيم [2] هو الذي بعث في الاميين رسولا منهم
يتلوا عليهم ايته ويزكيهم ويعلمهم الكتب

## 94. THE CONGREGATION.

(SU'RAH LXII.)

*In the Name of God, the Merciful, the Compassionate.*

1 What is in the heavens and what is in the earth glorify God, the King, the Holy, the Mighty, the Wise.

2 He it is who has raised up amidst the illiterate an apostle from among themselves, to recite to them His signs, and to purify them, and to teach them the Book and judgment,

وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ [٣] وَ
آخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ
[٤] ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
[٥] مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ
يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ

whereas they were before certainly in plain error.

3 And others of them have not yet overtaken them, but He is the Mighty, the Wise.

4 That is the grace of God; He gives it to whom He pleases, for God is of great grace.

5 The likeness of those who are charged with the Law, and then observe it not, is as the likeness of an ass laden with books; evil the likeness of the people who call the signs of

لا يهدي القوم الظلمين [٦] قل يا ايها الذين هادوا ان
زعمتم انكم اولياء لله من دون الناس فتمنوا الموت ان
كنتم صدقين [٧] ولا يتمنونه ابدا بما قدمت ايديهم
والله عليم بالظلمين [٨] قل ان الموت الذي تفرون منه
فانه ملقيكم ثم تردون الى عالم الغيب والشهادة فينبئكم

God lies; for God guides not the wrong-doing people.

6 Say thou, O ye who are Jews, if ye imagine that ye are the friends of God beyond other men, then wish for death if ye are true.

7 But they will never wish for it for what their hands have sent before, and God knows the wrong-doers.

8 Say thou, Verily, the death from which ye fly will meet you, then shall ye be brought back to the Knower of the unseen and the manifest, and He will tell you of

بِمَا كُنْتُمْ تَعْمَلُونَ [٩] يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ
مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ
إِنْ كُنْتُمْ تَعْلَمُونَ [١٠] فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ
[١١] وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ

what ye have done.

9 O ye who believe, when the call to prayer is made on the Day of the Congregation, then hasten to the remembrance of God, and leave merchandizing. That is better for you, if ye only know!

10 And when the prayer is ended, then disperse abroad in the land and seek of the grace of God; and remember God much, that ye may be happy.

11 And when they see merchandize or sport, they flock to it, and leave thee standing;

قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ
الرَّازِقِينَ ۝

say thou, What is with God is better than sport and merchandize, and God is the best of providers.

سورة الأنفال

بسم الله الرحمن الرحيم

[1] يسئلونك عن الأنفال قل الأنفال لله والرسول
فاتقوا الله وأصلحوا ذات بينكم وأطيعوا الله ورسوله
إن كنتم مؤمنين [2] إنما المؤمنون الذين إذا ذكر الله

## 95. THE SPOILS.

(SU'RAH VIII.)

*In the Name of God, the Merciful, the Compassionate.*

1 They ask thee about the spoils; say thou, The spoils are of God and the apostle; so fear God and settle the affair among yourselves, if ye are believers.

2 The faithful are only those who, when God

وجلت قلوبهم اذا ذكر الله وإذا تليت عليهم آياته زادتهم إيمانا
وعلى ربهم يتوكلون [٣] الذين يقيمون الصلوة ومما
رزقناهم ينفقون [٤] أولئك هم المؤمنون حقا لهم
درجات عند ربهم ومغفرة ورزق كريم [٥] كما أخرجك
ربك من بيتك بالحق وإن فريقا من المؤمنين لكرهون

is mentioned, their hearts sink with fear, and when His signs are recited to them, they increase them in faith, and upon their Lord they rely;

3 Who are steadfast in prayer, and of what We have provided them with do spend.

4 These, they are the faithful in truth: for them are grades with their Lord, and pardon, and an honourable provision.

5 As thy Lord brought thee forth from thy house with truth, and verily a party of the faithful were averse to it.

[٦] يجادلونك في الحق بعد ما تبين كأنما يساقون إلى الموت
وهم ينظرون [٧] وإذ يعدكم الله إحدى الطائفتين أنها
لكم وتودون أن غير ذات الشوكة تكون لكم ويريد الله
أن يحق الحق بكلماته ويقطع دابر الكافرين
[٨] ليحق الحق ويبطل الباطل ولو كره المجرمون

6 They disputed with thee concerning the truth after it was made plain, as though they are driven to death and looked thereon.

7 And when God promised you one of the two parties, that it should be yours, and ye desired that they who had no arms should be yours; but God desired to prove the truth by His words and to cut off the uttermost of the ungodly;

8 That He might prove the truth and make vain the vain, although the wicked were averse.

[9] إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف
من الملئكة مردفين [10] وما جعله الله إلا بشرى ولتطمئن
به قلوبكم وما النصر إلا من عند الله إن الله عزيز حكيم
[11] إذ يغشيكم النعاس أمنة منه وينزل عليكم من السماء
ماء ليطهركم به ويذهب عنكم رجز الشيطن وليربط على

9 When ye asked assistance of your Lord, and He answered you—I will assist you with a thousand angels following one another.

10 And God made it only glad tidings that your hearts might thereby be quieted; and there is no help but from God, verily, God is Mighty, Wise.

11 When there overshadowed you drowsiness as a security from Him, and He sent down upon you from heaven water that He might purify you thereby, and remove from you the abomination of the devil, and that He

قلوبكم ويثبت به الاقدام [١٢] اذ يوحي ربك الى الملئكة
اني معكم فثبتوا الذين امنوا سالقي في قلوب الذين
كفروا الرعب فاضربوا فوق الاعناق واضربوا منهم كل بنان
[١٣] ذلك بانهم شاقوا الله ورسوله ومن يشاقق الله ورسوله
فان الله شديد العقاب [١٤] ذلكم فذوقوه وان للكفرين

might gird up your hearts and make firm by it the feet.

12 When thy Lord inspired the angels—I am with you, so make firm those who believe; presently will I cast into the hearts of those who disbelieve dread; so strike off the necks, and strike off from them every finger-tip.

13 That is for that they have been hostile to God and His apostle, and he who is hostile to God and His apostle, verily God is severe in punishing.

14 That is it, then taste it; and for the ungodly

عذاب النار [١٥] يا أيها الذين آمنوا إذا لقيتم الذين كفروا
زحفا فلا تولوهم الأدبار [١٦] ومن يولهم يومئذ دبره
إلا متحرفا لقتال أو متحيزا إلى فئة فقد باء بغضب من الله
ومأواه جهنم وبئس المصير [١٧] فلم تقتلوهم ولكن الله
قتلهم وما رميت إذ رميت ولكن الله رمى وليبلي

is the torment of the Fire.

15 O ye who believe, when ye meet those who disbelieve marching to battle turn not to them *your* backs:

16 And he who turns to them on that day his back, unless he turns aside to fight, or to rally to a troop, shall incur wrath from God; and his abode is Hell, and evil the journey.

17 And ye killed them not, but God killed them, and thou didst not cast, when thou didst cast, but God cast it, that He might prove

المؤمنين منه بلاء حسنا ان الله سميع عليم [١٨] ذلكم
وان الله موهن كيد الكفرين [١٩] ان تستفتحوا فقد جاء
كم الفتح وان تنتهوا فهو خير لكم وان تعودوا نعد
ولن تغني عنكم فئتكم شيئا ولو كثرت وان الله مع
المؤمنين [٢٠] يا ايها الذين امنوا اطيعوا الله ورسوله

the faithful from Himself with a goodly trial; verily, God hears, knows.

18 That was that God might weaken the plot of the ungodly.

19 If ye wish for a decision, now has the decision come to you; and if ye desist, it is better for you. But if ye return, we will return too, and your forces shall avail you not at all though they be many, for that God is with the faithful.

20 O ye who believe, obey God and His apostle'

ولا تولوا عنه وانتم تسمعون [٢١] ولا تكونوا كالذين
قالوا سمعنا وهم لا يسمعون [٢٢] ان شر الدواب عند الله الصم
البكم الذين لا يعقلون [٢٣] ولو علم الله فيهم خيرا
لاسمعهم ولو اسمعهم لتولوا وهم معرضون [٢٤] يا ايها الذين
امنوا استجيبوا لله وللرسول اذا دعاكم لما يحييكم

and turn not from Him, while ye hear.

21 And be not like those who say, We hear, while they hear not;

22 Verily, the worst of moving things with God are the deaf, the dumb, who have no sense.

23 And if God had known any good in them, He would certainly have made them hear. And if He had made them to hear they would surely have turned back and retired afar off.

24 O ye who believe, answer God, and His apostle, when he calls you to what gives you life;

واعلموا ان الله يحول بين المرء وقلبه وانه اليه تحشرون

[٢٥] واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة واعلموا

ان الله شديد العقاب [٢٦] واذكروا اذ انتم قليل مستضعفون

في الارض تخافون ان يتخطفكم الناس فاويكم وايدكم بنصره

ورزقكم من الطيبت لعلكم تشكرون [٢٧] يا ايها الذين امنوا

and know that God steps in between man and his heart, and that He—to Him shall ye be gathered.

25 And fear the trial which will not befall those who do wrong among you particularly; and know that God is severe in punishing.

26 And remember when ye were few, and made weak in the land: ye feared lest men should snatch you away; then He gave you a home and strengthened you with His help, and provided you with good things, that ye may give thanks.

27 O ye who believe, deal not falsely with God

لا تخونوا الله والرسول وتخونوا امنتكم وانتم تعلمون

[٢٨] واعلموا انما اموالكم واولادكم فتنة وان الله

عنده اجر عظيم [٢٩] يا ايها الذين امنوا ان تتقوا الله

يجعل لكم فرقانا ويكفر عنكم سيئاتكم ويغفر لكم والله

ذو الفضل العظيم [٣٠] واذ يمكر بك الذين كفروا

and the apostle, and be not false to your trusts while ye know.

28 And know that your wealth and your children are a trial; and that God—with Him is a great reward.

29 O ye who believe, if ye fear God, He will make for you a distinction, and will cover for you your evils, and will pardon you; for God—He is of great grace.

30 And when those who disbelieved plotted

لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ
وَاللَّهُ خَيْرُ الْمَاكِرِينَ [٣١] وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا
قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ
[٣٢] وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا
حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ [٣٣] وَمَا كَانَ اللَّهُ

against thee that they might detain thee or kill thee or turn thee out; and they plotted, but God is the best of those who plot.

31 And when Our signs are read to them, they say, Now have we heard; if we pleased we could certainly speak like this, this is nothing but fables of old.

32 And when they said, O God, if this be the truth from Thee, then rain down upon us stones from heaven, or bring down upon us a painful torment.

33 And it was not God who would torment them

ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون

[٣٣] وما لهم الا يعذبهم الله وهم يصدون عن المسجد

الحرام وما كانوا اولياءه ان اولياؤه الا المتقون ولكن

اكثرهم لا يعلمون [٣٥] وما كان صلاتهم عند البيت الا

مكاء وتصدية فذوقوا العذاب بما كنتم تكفرون [٣٦] ان

while thou wast among them, and it was not God who would torment them while they asked pardon.

34 And what is in them that God should not torment them while they hinder *men* from the Sacred Mosque, although they are not its guardians; its guardians are only the pious, but most of them do not know.

35 And their prayer at the House is only whistling and clapping hands.—Then taste ye the torment for that ye did disbelieve.

36 Verily, those who disbelieve spend their

الذين كفروا ينفقون اموالهم ليصدوا عن سبيل الله
فسينفقونها ثم تكون عليهم حسرة ثم يغلبون ٣٧ والذين
كفروا الى جهنم يحشرون ٣٨ ليميز الله الخبيث من الطيب
ويجعل الخبيث بعضه على بعض فيركمه جميعا فيجعله
في جهنم اولئك هم الخسرون ٣٩ قل للذين كفروا ان ينتهوا

wealth to hinder the way of God; and they shall spend it, then shall it be to them sighing, then shall they be overcome.

37 And those who disbelieve, into Hell shall they be gathered.

38 That God may separate the bad from the good, and place the bad, the one of them against the other, and heap them all up, and put them into Hell; these, they are the losers.

39 Say to those who disbelieve, if they desist

يغفر لهم ما قد سلف ۚ وإن يعودوا فقد مضت سنت الأولين

[٤٠] وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله ۚ

فإن انتهوا فإن الله بما يعملون بصير [٤١] وإن تولوا

فاعلموا أن الله مولاكم ۚ نعم المولى ونعم النصير

[٤٢] واعلموا أنما غنمتم من شيء فأن لله خمسه وللرسول

they will be forgiven what is past, but if they return, there has already passed away the course of those of old.

40 And fight them until there be no discord, and the religion be wholly of God. But if they desist, then verily God what they do doth see.

41 And if they turn back, then know that God is your Master, a good Master, and a good helper.

42 And know that whatever thing ye take as a spoil, then of God is a fifth thereof,* and

وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ
آمَنتُم بِاللَّهِ وَمَا أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى
الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٣﴾ إِذْ أَنتُم بِالْعُدْوَةِ
الدُّنْيَا وَهُم بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ
وَلَوْ تَوَاعَدتُّمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَٰكِن لِّيَقْضِيَ اللَّهُ

of the apostle, and of him who is of kin, and the orphans, and the poor, and the sons of the road, if ye believe in God and what We have sent down to Our servant on the day of distinction, the day of the meeting of the two parties; and God is over all things mighty.

43 When ye were on the near side of the valley, and they were on the further side, and the horse were below you; and if ye had made an engagement ye should surely have failed the engagement; but it was that God might decide

أمرا كان مفعولا ۝٤٤ ليهلك من هلك عن بينة ويحيى من
حي عن بينة وإن الله لسميع عليم ۝٤٥ إذ يريكهم الله
في منامك قليلا ولو أراكهم كثيرا لفشلتم ولتنازعتم
في الأمر ولكن الله سلم إنه عليم بذات الصدور ۝٤٦ وإذ
يريكموهم إذ التقيتم في أعينكم قليلا ويقللكم

the affair which was to be done;

44 That he who was to perish might perish with an evidence, and that he who was to live might live with an evidence; and verily, God does hear and know.

45 When God showed them in thy sleep as few; and if He had shown them numerous, ye would surely have become faint-hearted, and would surely have disputed concerning the affair; but God kept peace; verily He knows the innermost of the breasts.

46 And when He showed them, when ye met, in your eyes as few, and made you seem few

فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٤٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٨﴾ وَأَطِيعُوا
اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٩﴾ وَلَا تَكُونُوا كَالَّذِينَ

in their eyes, that God might decide the affair that was to be done, and to God are returned the affairs.

47 O ye who believe, when ye meet a party, stand firm, and remember God much, that ye may be happy.

48 And obey God and His apostle, and quarrel not, lest ye become faint-hearted, and your turn of luck depart, but be ye patient; verily, God is with the patient.

49 And be not like those who went forth from

خرجوا من ديارهم بطرا ورئاء الناس ويصدون عن سبيل الله
والله بما يعملون محيط [٥٠] وإذ زين لهم الشيطن
أعمالهم وقال لا غالب لكم اليوم من الناس وإني جار لكم
فلما تراءت الفئتان نكص على عقبيه وقال إني بريء منكم
إني أرى ما لا ترون إني أخاف الله والله شديد العقاب

their homes insolently and to be seen of men, and hindered the way of God; and God what they do doth encompass.

50 And when the devil made fair-seeming to them their works, and said, There is none to conquer you to-day among men, and verily, I will be by your side. And when the two armies appeared, he turned upon his heels, and said, Verily, I am clear of you, verily, I see what ye see not; verily, I fear God, and God is severe in punishing.

[٥١] اذ يقول المنفقون والذين في قلوبهم مرض غر هؤلاء
دينهم ومن يتوكل على الله فان الله عزيز حكيم [٥٢] ولو
ترى اذ يتوفى الذين كفروا الملئكة يضربون وجوههم
وادبارهم وذوقوا عذاب الحريق [٥٣] ذلك بما قدمت
ايديكم وان الله ليس بظلام للعبيد [٥٤] كدأب ال

51 When the hypocrites and those in whose hearts was sickness said, Their religion has deceived them ;—but he who relies upon God, verily, God is Mighty, Wise.

52 And if thou couldst see when the angels take away those who disbelieve : they smite their faces and their backs,—And taste ye the torment of burning ;

53 That is for what your hands have sent before, and for that God wrongs not *His* servants.

54 As was the wont of the people of Pharaoh

فرعون والذين من قبلهم كفروا بايت الله فاخذهم الله
بذنوبهم ان الله قوى شديد العقاب [٥٥] ذلك بان الله
لم يك مغيرا نعمة انعمها على قوم حتى يغيروا ما بانفسهم
وان الله سميع عليم [٥٦] كداب ال فرعون والذين
من قبلهم كذبوا بايت ربهم فاهلكنهم بذنوبهم

and those before them; they disbelieved in the signs of God, and God caught them up in their sins; verily; God is Strong, Severe to punish.

55 That is for that God would not change a favour with which He has favoured a people, unless they change what is in themselves, and for that God hears, knows.

56 As was the wont of the people of Pharaoh and those before them, they called the signs of their Lord lies, and We destroyed them

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلٌّ كَانُوا ظَالِمِينَ [٥٧] إِنَّ شَرَّ الدَّوَابِّ
عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ [٥٨] الَّذِينَ عَاهَدْتَ
مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ
[٥٩] فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ
يَذَّكَّرُونَ [٦٠] وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ

in their sins, and drowned the peopl
Pharaoh, for all were wrong-doers.

57 Verily, the worst moving things before God are those who disbelieve and will not believe.

58 They with whom thou hast leagued of them, and who break their league each time, and fear not;

59 So if thou catch them in war, then scatter by their fate those who come after them, that they may remember.

60 And if thou fear from any people treachery, then throw it back to them in like manner;

عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ [٦١] وَلَا يَحْسَبَنَّ
الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ [٦٢] وَأَعِدُّوا لَهُمْ
مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ ۖ لَا تَعْلَمُونَهُمُ ۖ اللَّهُ
يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ

verily God loves not the treacherous.

61 And let not those who disbelieve reckon that they have escaped; verily, they shall not weaken *God*.

62 And prepare against them what force ye can, and troops of horse, whereby ye may strike terror into the enemy of God and your enemy, and into others beside them: ye know not them, God knows them; and what things ye spend in the way of God shall be fully repaid you, and ye shall not be wronged.

لَا تُظْلَمُونَ [٦٣] وَإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ
عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ [٦٤] وَإِن يُرِيدُوا
أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ
وَبِالْمُؤْمِنِينَ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي
الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ

63 And if they incline to peace, do thou incline thereto; and rely upon God; verily He—He is the Hearing, the Knowing.

64 And if they seek to deceive thee, then verily enough for thee is God. He it is who has strengthened thee with His help, and with the faithful, and has united their hearts. If thou hadst spent what is in the earth altogether, thou couldst not have united their hearts; but God has united them;

بينهم انه عزيز حكيم [٦٥] يا ايها النبي حسبك الله
ومن اتبعك من المؤمنين [٦٦] يا ايها النبي حرض المؤمنين
على القتال ان يكن منكم عشرون صابرون يغلبوا مائتين ع
وان يكن منكم مائة يغلبوا الفا من الذين كفروا بانهم
قوم لا يفقهون [٦٧] الئن خفف الله عنكم وعلم ان

verily, He is Mighty, Wise.

65 O thou prophet, God suffices thee and those who follow thee of the faithful.

66 O thou prophet, urge on the faithful to fight if there be of you twenty to persevere, they shall conquer two hundred; and if there be of you an hundred, they shall conquer a thousand of those who disbelieve, for that they are a people who do not discern.

67 Now has God made it light for you; for He

فيكم ضعفا فإن يكن منكم مائة صابرة يغلبوا مائتين ع
وإن يكن منكم ألف يغلبوا ألفين بإذن الله
والله مع الصابرين [٦٨] ما كان لنبي أن يكون له أسرى
حتى يثخن في الأرض تريدون عرض الدنيا ق والله
يريد الآخرة والله عزيز حكيم [٦٩] لولا كتاب من الله سبق

knew that in you is a weakness; and if there be of you an hundred to persevere they shall conquer two hundred; and if there be of you a thousand, they shall conquer two thousand by the permission of God; for God is with the patiently-persevering.

68 It has not been for a prophet to take captives until he has slaughtered in the land. Ye desire the fleeting goods of this world, but God desires the Hereafter; and God is Mighty, Wise.

69 If it were not for a Book from God that had

لمسكم فيما اخذتم عذاب عظيم [٧٠] فكلوا مما
غنمتم حلالا طيبا ز واتقوا الله ان الله غفور رحيم
[٧١] يا ايها النبي قل لمن في ايديكم من الاسرى ان يعلم الله
في قلوبكم خيرا يؤتكم خيرا مما اخذ منكم ويغفر لكم
والله غفور رحيم [٧٢] وان يريدوا خيانتك فقد خانوا الله

gone before, there would surely have touched you for what ye took a great torment.

70 And eat of what spoils ye have taken, things lawful and good; and fear God; verily, God is Forgiving, Compassionate.

71 O thou prophet, say to those of the captives who are in your hands, If God knows in your hearts any good, He will give you better than what has been taken from you, and He will pardon you; for God is Forgiving, Compassionate.

72 And if they desire to betray thee, already have

مِن قَبلُ فَأَمكَنَ مِنهُم وَاللَّهُ عَلِيمٌ حَكِيمٌ [٧٣] إِنَّ الَّذِينَ
آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَموَالِهِم وَأَنفُسِهِم فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ بَعضُهُم أَولِيَاءُ بَعضٍ وَالَّذِينَ
آمَنُوا وَلَم يُهَاجِرُوا مَا لَكُم مِّن وَلَايَتِهِم مِّن شَيءٍ حَتَّىٰ يُهَاجِرُوا
وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيكُمُ النَّصرُ إِلَّا عَلَىٰ قَومٍ بَينَكُمْ

they betrayed God before, and He gave *thee* power over them; for God is Knowing, Wise.

73 Verily, those who have believed and emigrated and striven with their wealth and their souls in the way of God, and those who have given them a home and assisted—these are friends the one of them to the other. And those who believe but have not emigrated, ye have not to do with their friendship at all, until they emigrate. Yet if they ask help of you concerning religion, then upon you is to help, except against a people between whom and

وبينهم ميثاق والله بما تعملون بصير [٧٤] والذين كفروا

بعضهم اولياء بعض الا تفعلوه تكن فتنة في الارض و

فساد كبير [٧٥] والذين امنوا وهاجروا وجاهدوا في

سبيل الله والذين اووا ونصروا اولئك هم المؤمنون حقا

لهم مغفرة ورزق كريم [٧٦] والذين امنوا من بعد وهاجروا

yourself is a treaty. And God what ye do does see.

74 And those who disbelieve are friends the one of them to the other; unless ye do this, there will be discord in the land and great disorder.

75 And those who believe and have emigrated and striven in the way of God, and those who have given *them* a home and help;—these, they are the faithful in truth; for them is pardon and a noble provision.

76 And those who have believed afterwards and

وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ
أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ○

have emigrated and striven with you,—these are of you. But those who are of the *same* blood are the nearest of kin, the one of them to the other, in the Book of God. Verily, God all things does know.

سورة محمد

بسم الله الرحمن الرحيم

[1] الذين كفروا وصدوا عن سبيل الله اضل اعمالهم

[2] والذين امنوا وعملوا الصلحت وامنوا بما نزل على

محمد وهو الحق من ربهم كفر عنهم سيا تهم واصلح

## 96. MUHAMMAD.

(SU'RAH XLVII.)

*In the Name of God, the Merciful, the Compassionate.*

1 Those who disbelieve and hinder the way of God, He will make their works go wrong;

2 And those who believe and do good works and believe in what is sent down to Muhammad —for it is the truth from their Lord—He will cover for them their evil works and set

بالهم [٣] ذلك بان الذين كفروا اتبعوا الباطل وان الذين
امنوا اتبعوا الحق من ربهم كذلك يضرب الله للناس
امثالهم [٤] فاذا لقيتم الذين كفروا فضرب الرقاب حتى
اذا اثخنتموهم فشدوا الوثاق فاما منا بعد واما فداء حتى
تضع الحرب اوزارها ذلك ولو يشاء الله لانتصر منهم

right their condition.

3 That is, for that those who disbelieve follow vanity, and that those who believe follow the truth from their Lord,—thus God strikes out for men their likenesses.

4 So when ye meet those who disbelieve strike off their necks, until ye have slaughtered them, then bind fast the bonds;

5 Then either a free dismissal afterwards, or a ransom, until the war has laid down its burdens. That—and if God pleased He could take vengeance upon them: but it is that He may

ولكن ليبلوا بعضكم ببعض والذين قتلوا في سبيل الله

فلن يضل اعمالهم [٦] سيهديهم ويصلح بالهم [٧] ويدخلهم

الجنة عرفها لهم [٨] يا ايها الذين امنوا ان تنصروا الله

ينصركم ويثبت اقدامكم [٩] والذين كفروا فتعسا لهم

واضل اعمالهم [١٠] ذلك بانهم كرهوا ما انزل الله فاحبط

try the one of you by the other; and those who are killed in the way of God, He will never make their works go wrong.

6 Presently will He guide them and set right their condition.

7 And He will make them enter the Garden of which He has told them.

8 O ye who believe, if ye help God, He will help you and make firm your feet.

9 And those who disbelieve, let them perish; and He will make their works go wrong.

10 That is for that they were averse from what God has sent down; and vain are their works.

أعمالهم [١١] أفلم يسيروا في الأرض فينظروا كيف كان
عاقبة الذين من قبلهم دمر الله عليهم وللكفرين أمثالها
[١٢] ذلك بأن الله مولى الذين آمنوا وأن الكفرين لا مولى
لهم [١٣] إن الله يدخل الذين آمنوا وعملوا الصلحت جنت
تجري من تحتها الأنهر والذين كفروا يتمتعون ويأكلون

11 Have they then not journeyed through the earth and seen what has been the end of those who were before them? God utterly destroyed them; and for the ungodly is the like thereof.

12 That is for that God is the patron of those who believe, and for that the ungodly—there is no patron for them.

13 Verily, God will make those who believe and do good works enter the Gardens beneath which flow rivers; and those who disbelieve, they enjoy and eat as the cattle eat, and

كما تأكل الأنعام والنار مثوى لهم [١٣] وكأين من قرية هي
أشد قوة من قريتك التي أخرجتك أهلكناهم فلا ناصر
لهم [١٤] أفمن كان على بينة من ربه كمن زين له سوء
عمله واتبعوا أهواءهم [١٥] مثل الجنة التي وعد المتقون
فيها أنهار من ماء غير آسن وأنهار من لبن لم يتغير

the Fire is the resort for them.

14 And how many a city which was stronger in might than the city which has driven thee out have We destroyed ; and there was none to help them.

15 Is then he who is upon an evidence from his Lord like him whose evil works have been made fair-seeming to him, and who follow their lusts ?

16 The likeness of the Garden which is promised to the pious: therein are rivers of water without corruption, and rivers of milk whose

طعمه وانهر من خمر لذة للشربين وانهر من عسل
مصفى ولهم فيها من كل الثمرت ومغفرة من ربهم كمن
هو خالد في النار وسقوا ماء حميما فقطع امعاءهم ومنهم
من يستمع اليك حتى اذا خرجوا من عندك قالوا للذين
اوتوا العلم ماذا قال انفا اولئك الذين طبع الله على

taste changes not, and rivers of wine delicious to those who drink;

17 And rivers of honey clarified,—and for them therein of every fruit, and pardon from their Lord; is that like him who is to be for ever in the Fire—and shall be given to drink boiling water which shall cut asunder their bowels?

18 And of them are some who hearken to thee, until when they go out from thee, they say to those who have been given knowledge, What is it he says now?—these are they

قلوبهم واتبعوا اهواءهم [١٩] والذين اهتدوا زادهم
هدى وآتاهم تقواهم [٢٠] فهل ينظرون الا الساعة ان
تأتيهم بغتة فقد جاء اشراطها فانى لهم اذا جاءتهم
ذكراهم [٢١] فاعلم انه لا اله الا الله واستغفر لذنبك
وللمؤمنين والمؤمنات والله يعلم متقلبكم ومثواكم

whose hearts has God stamped up; and they follow their lusts.

19 And those who are guided, He guides them the more, and gives them their piety.

20 Then do they wait for any other than the Hour, that it should come to them suddenly; already have its conditions come; then how will it be with them when there shall come to them their reminder?

21 So know thou that there is no God but God; and ask pardon for thy sin, and for the faithful, men and women; and God knows your movements, and your resort.

[٢٢] ويقول الذين آمنوا لولا نزلت سورة فإذا أنزلت
سورة محكمة وذكر فيها القتال رأيت الذين في قلوبهم
مرض ينظرون إليك نظر المغشي عليه من الموت فأولى
لهم [٢٣] طاعة وقول معروف فإذا عزم الأمر فلو
صدقوا الله لكان خيرا لهم [٢٤] فهل عسيتم إن توليتم

22 And those who believe say, Unless there is sent down a Sûrah . . . but when a decisive Sûrah is sent down and mention is made therein of fighting, thou mayest see those in whose hearts is sickness looking towards thee with the look of him fainting in death; but more proper for them were obedience and a fair speech;

23 And when the matter is determined upon, if they believed in God it were surely better for them.

24 Then were ye near, if ye were in authority, to

أن تفسدوا في الأرض وتقطعوا أرحامكم [٢٥] أولئك الذين
لعنهم الله فأصمهم وأعمى أبصارهم [٢٦] أفلا يتدبرون
القرآن أم على قلوب أقفالها [٢٧] إن الذين ارتدوا على
أدبارهم من بعد ما تبين لهم الهدى الشيطان سول لهم
وأملى لهم [٢٨] ذلك بأنهم قالوا للذين كرهوا ما نزل الله

do evil in the earth and to cut asunder your ties of blood ?

25 These are they whom God has cursed, and has made them deaf and has blinded their eyes.

26 Will they not then meditate on the Qur'ân, or upon the hearts are the locks thereof ?

27 Verily, those who turn their backs after that the guidance has been made plain to them, the devil prepares for them, and He bears with them ;

28 That is for that they say to those who are averse to what God has sent down, We will

سنطيعكم في بعض الامر ۚ والله يعلم اسرارهم [٢٩] فكيف

اذا توفتهم الملئكة يضربون وجوههم وادبارهم [٣٠] ذلك

بانهم اتبعوا ما اسخط الله وكرهوا رضوانه فاحبط

اعمالهم [٣١] ام حسب الذين في قلوبهم مرض ان لن يخرج

الله اضغانهم [٣٢] ولو نشاء لاريناكهم فلعرفتهم

obey you in part of the affair ; for God knows their secrets.

29 Then how will it be when the angels shall take them away, smiting their faces and their backs ?

30 That is for that they followed what angers God, and were averse to His pleasure, so He will make their works vain.

31 Do those in whose hearts is sickness reckon that God will not bring forth their malice ?

32 And if We pleased We would show thee them, and thou shouldst surely know them by

بسيمهم ولتعرفنهم في لحن القول والله يعلم اعمالكم

[٣٣] ولنبلونكم حتى نعلم المجهدين منكم والصبرين

ونبلوا اخباركم [٣٤] ان الذين كفروا وصدوا عن سبيل الله

وشاقوا الرسول من بعد ما تبين لهم الهدى لن يضروا الله

شيئا وسيحبط اعمالهم [٣٥] يا ايها الذين امنوا

their marks; and thou shalt surely know them by the pronunciation of words, and God knows your works.

33 And We will surely prove you until We know those who strive among you and those who persevere, and We will try your reports.

34 Verily, those who disbelieve and hinder the way of God and oppose the apostle, after the guidance has been made plain to them, shall not hurt God at all, and He shall make their works vain.

35 O ye who believe, obey God and obey the

أطيعوا الله وأطيعوا الرسول ولا تبطلوا أعمالكم [٣٦] إن الذين
كفروا وصدوا عن سبيل الله ثم ماتوا وهم كفار
فلن يغفر الله لهم [٣٧] فلا تهنوا إلى السلم وأنتم الأعلون
والله معكم ولن يتركم أعمالكم [٣٨] إنما الحيوة الدنيا
لعب ولهو وإن تؤمنوا وتتقوا يؤتكم أجوركم ولا

apostle and make not your works vain.

36 Verily, those who disbelieve and hinder the way of God, then die while yet unbelievers, God will not pardon them.

37 So faint not, nor cry for peace, while ye have the upper hand; and God is with you, and He will not defraud you of your works.

38 The life of this world is only a play and a sport; but if ye believe and fear *to do wrong*, He will give you your rewards, nor asks He

يَسْئَلْكُمْ أَمْوَالَكُمْ [٣٩] إِنْ يَسْئَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا

وَيُخْرِجْ أَضْغَانَكُمْ [٤٠] هَا أَنْتُمْ هٰؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا

فِي سَبِيلِ اللّٰهِ ۚ فَمِنْكُمْ مَنْ يَبْخَلُ ۚ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ

عَنْ نَفْسِهِ ۚ وَاللّٰهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۚ وَإِنْ تَتَوَلَّوْا

يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ۝

of you your wealth.

39 If He were to ask you for it and press you ye would be niggardly, and it would call forth your grudges.

40 Behold! ye are they who are called to spend in the way of God, and of you are some who are niggardly; but he who is niggardly is only niggardly to himself, and God is rich, but ye are poor; and if ye turn back, He will bring a people other than you—then will they not be your like.

سورة آل عمران

بسم الله الرحمن الرحيم

[1] الم الله لا اله الا هو الحي القيوم [2] نزل عليك
الكتب بالحق مصدقا لما بين يديه وانزل التورة
والانجيل من قبل هدى للناس وانزل الفرقان [3] ان الذين

## 97. THE FAMILY OF 'IMRÂN.

(SU'RAH III.)

*In the Name of God, the Merciful, the Compassionate.*

1 A. L. M. God! there is no God but He, the Living, the Self-subsistent!

2 He has sent down to thee the Book with truth, confirming what was before it, and He has sent down the Law and the Evangel before for a guidance to men, and He has sent down the distinction.

3 Verily, those who disbelieve in the signs of

كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

[٤] إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ هُوَ الَّذِي

يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ

الْحَكِيمُ [٥] هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ

مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ

God, for them is a severe torment; and God is Mighty, Avenging.

4 Verily, God! there is nothing hidden from Him, in the earth nor in the heaven. He it is who forms you in the wombs as He pleases. There is no God but He, the Mighty, the Wise.

5 He it is who has sent down to thee the Book of which are some verses clear—they are the mother of the Book, and others are figurative.

فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ
فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ
إِلَّا أُولُو الْأَلْبَابِ [٦] رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ [٧] رَبَّنَا

But as to those in whose hearts is crookedness, they follow what is figurative thereof, seeking discord and the interpretation thereof, but none knows the interpretation thereof except God; and those well-grounded in knowledge say, We believe in it, all is from our Lord; but none mind except those who have hearts.

6 Our Lord, make not our hearts crooked after that Thou hast guided us, and grant us from before Thee mercy; verily Thou—Thou dost grant.

7 Our Lord, verily Thou wilt gather mankind

إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

[٨] إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم

مِّنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ [٩] كَدَأْبِ آلِ فِرْعَوْنَ

وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا ۚ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

وَاللَّهُ شَدِيدُ الْعِقَابِ [١٠] قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ

together on a Day of which there is no doubt; verily, God will not fail the promise.

8 Verily, those who disbelieve, their wealth shall not avail them, nor their children against God at all; and these, they are the fuel of the Fire.

9 As was the wont of the people of Pharaoh, and those who were before them, they called Our signs lies,—and God caught them up in their sins, for God is severe to punish.

10 Say to those who disbelieve, Presently shall ye be overcome, and gathered together into Hell,

إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ [١١] قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ
الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ
مِثْلَيْهِمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ
لَعِبْرَةً لِأُولِي الْأَبْصَارِ [١٢] زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ

and evil the couch.

11 Already had ye a sign in the two parties which met, one party fighting in the way of God, and the other disbelieving; they saw them twice their like to the eye-sight, and God strengthens with His help whom He pleases. Verily, in that is certainly an example to those who have sights.

12 Made fair-seeming to men is the love of pleasures from women and children, and the treasures treasured of gold and silver, and

وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَٰلِكَ مَتَاعُ
الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ [١٣] قُلْ أَؤُنَبِّئُكُمْ
بِخَيْرٍ مِنْ ذَٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ
مِنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ [١٤] الَّذِينَ يَقُولُونَ رَبَّنَا

horses of mark, and cattle, and tilth;—that is the provision of the life oft his world, but God—with Him is the best resort.

13 Say thou, Shall I tell you of a better thing than that?—for those who are pious, with their Lord are Gardens beneath which rivers flow—for ever therein—and wives also purified,—and good-will from God; for God sees *His* servants;

14 Who say, Our Lord, verily we believe; so

إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ [١٥] الصَّابِرِينَ
وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ
[١٦] شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
قَائِمًا بِالْقِسْطِ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ [١٧] إِنَّ الدِّينَ
عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ

pardon us our sins, and keep us from the torment of the Fire :

15 The patient, and the true, and the devoted, and the charitable, and those who ask pardon at dawn.

16 God witnesses that there is no God but He; and the angels, and those who have knowledge and stand up for justice; there is no God but He, the Mighty, the Wise.

17 Verily, the religion with God is Islâm: and they to whom the Book was given differed

بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ [١٨] فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
أَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ [٢٠] إِنَّ الَّذِينَ يَكْفُرُونَ

not until after there had come to them the knowledge, out of rebellion among themselves. And whoso ungratefully denies the signs of God, then verily, God is swift at reckoning up.

18 And if they wrangle with thee, say thou, I accept Islâm with my face to God, and whoso follows me.

19 And say to those who have been given the Book, and the illiterates, Do ye accept Islâm? Then if they accept Islâm, they are guided, but if they turn aside, then upon thee is only to preach: and God sees *His* servants.

20 Verily, those who disbelieve in the signs of

بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ وَّيَقْتُلُوْنَ الَّذِيْنَ
يَاْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ [٢١] اُولٰٓئِكَ
الَّذِيْنَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ
[٢٢] اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُدْعَوْنَ
اِلٰى كِتٰبِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ وَهُمْ

God, and kill the prophets without right, and kill those who enjoin justice from among men;—give them glad tidings of a painful torment.

21 These are they whose works are void in this world and the Hereafter, and there is not for them any to help.

22 Hast thou seen those who have been given a portion of the Book?—they were called to the Book of God, that it might decide between them, then a party of them turned

معرضون [٢٣] ذلك بانهم قالوا لن تمسنا النار الا اياما

معدودت وغرهم في دينهم ما كانوا يفترون [٢٤] فكيف

اذا جمعنهم ليوم لا ريب فيه ووفيت كل نفس ما كسبت

وهم لا يظلمون [٢٥] قل اللهم ملك الملك تؤتي الملك

من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل

aside and withdrew.

23 That, for that they say, The Fire shall not touch us but for a number of days,—and there deceived them in their religion what they had invented.

24 But how will it be, when We shall gather them together on a Day, of which there is no doubt, and every soul shall be paid what it has earned and they shall not be wronged?

25 Say thou, O God, King of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and Thou takest away the kingdom from whom Thou pleasest, and Thou givest honour to whom Thou pleasest, and Thou dost dis-

مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [٢٦] تُولِجُ
اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ
[٢٧] لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
وَمَنْ يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ

grace whom Thou pleasest: in Thy hand is good; verily, Thou art over all things mighty.

26 Thou makest the night to pass into the day, and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living; and Thou providest whom Thou pleasest without count.

27 The faithful shall not take the ungodly for patrons rather than the faithful, and he who does that, has nothing from God,—unless that ye fear from them a fear; but God would

تقاة ويحذركم الله نفسه وإلى الله المصير قل
إن تخفوا ما في صدوركم أو تبدوه يعلمه الله ويعلم
ما في السموت وما في الأرض والله على كل شيء قدير
[٢٨] يوم تجد كل نفس ما عملت من خير محضرا وما عملت
من سوء تود لو أن بينها وبينه أمدا بعيدا ويحذركم

have you beware of Himself, and to God is the journey. Say thou, If ye hide what is in your breasts, or show it, God knows it, and He knows what is in the heavens and what is in the earth; and God is over all things mighty.

28 The Day that every soul shall find what it has done of good, present; and what it has done of evil, it shall wish that between itself and that were a wide distance; but God would have you beware of Himself, for God

الله نفسه والله رءوف بالعباد [٢٩] قل ان كنتم تحبون الله
فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور
رحيم قل اطيعوا الله والرسول فان تولوا فان الله
لا يحب الكفرين [٣٠] ان الله اصطفى ادم ونوحا وال ابرهيم
وال عمران على العلمين ذرية بعضها من بعض

is kind to servants.

29 Say thou, If ye love God, then follow me God will love you, and pardon you your sins, for God is Forgiving, Compassionate. Say thou, Obey God and the apostle; but if ye turn back, verily, God loves not the ungodly.

30 Verily, God has chosen Adam and Noah, and the family of Abraham, and the family of 'Imrân above the worlds—a posterity the one from the other; and God hears, knows.

والله سميع عليم [٣١] اذ قالت امرأت عمرن رب اني نذرت لك
ما في بطني محررا فتقبل مني انك انت السميع العليم
فلما وضعتها قالت رب اني وضعتها انثى والله اعلم
بما وضعت وليس الذكر كالانثى واني سميتها مريم واني
اعيذها بك وذريتها من الشيطن الرجيم [٣٢] فتقبلها

31 When the wife of 'Imrân said, Lord, verily, I have vowed to Thee what is in my womb, to be dedicated to Thee; so accept it of me; verily, Thou—Thou art the Hearer, the Knower. And when she brought it forth, she said—Lord, verily, I have brought it forth a female,—but God best knew what she had brought forth, and a male is not like a female;—and verily, I have named her Mary, aud verily, I commend her to Thee, and her offspring from the accursed devil.

32 And her Lord accepted her with a goodly

ربها بقبول حسن وانبتها نباتا حسنا وكفلها زكريا كلما
دخل عليها زكريا المحراب وجد عندها رزقا قال يمريم
انى لك هذا قالت هو من عند الله ان الله يرزق من يشاء
بغير حساب [٣٣] هنالك دعا زكريا ربه قال رب هب لى من لدنك
ذرية طيبة انك سميع الدعاء [٣٤] فنادته الملئكة وهو

acceptance, and made her grow with a goodly growth, and Zachariah took care of her; so often as Zachariah went in to her into the chamber, he found beside her a provision;—he said, O Mary, whence hast thou this? She said, It is from God; verily, God provides for whom He pleases without count.

33 There called Zachariah upon his Lord; he said, Lord, grant me from before Thee a good offspring; verily, Thou art He who hears the prayer.

34 Then the angels called to him, as he stood

قائم يصلي في المحراب ان الله يبشرك بيحيى مصدقا بكلمة
من الله وسيدا وحصورا ونبيا من الصالحين [٣٥] قال رب انى
يكون لي غلم وقد بلغني الكبر وامراتي عاقر قال
كذلك الله يفعل ما يشاء [٣٦] قال رب اجعل لي اية قال
ايتك الا تكلم الناس ثلثة ايام الا رمزا واذكر ربك

praying in the chamber,—God gives thee glad tidings of John, confirming the word from God, and a chief and chaste man, and a prophet from among the righteous.

35 He said, Lord, how shall I have a boy when old age has reached me, and my wife is barren? He said, Thus God does what He pleases.

36 He said, Lord, make for me a sign; He said, Thy sign is that thou shalt not speak to men for three days unless by signs; and remember

كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ [٣٧] وَإِذْ قَالَتِ الْمَلَائِكَةُ
يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ
الْعَالَمِينَ [٣٨] يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ
الرَّاكِعِينَ [٣٩] ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا
كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ

thy Lord much, and glorify Him at even and at morn.

37 And when the angels said, O Mary, verily, God has chosen thee and purified thee and chosen thee above the women of the worlds.

38 O Mary, be devout to thy Lord, and worship, and bow down with those who bow down.

39 That is of the unseen stories which We reveal to thee; nor wast thou with them when they threw their lots which of them should take

وما كنت لديهم اذ يختصمون [٤٠] اذ قالت الملئكة يمريم
ان الله يبشرك بكلمة منه اسمه المسيح عيسى ابن
مريم وجيها في الدنيا والاخرة ومن المقربين
[٤١] ويكلم الناس في المهد وكهلا ومن الصلحين [٤٢] قالت
رب انى يكون لى ولد ولم يمسسنى بشر قال كذلك الله

care of Mary, nor wast thou with them when they did dispute.

40 When the angels said, O Mary, verily, God gives thee the glad tidings of a Word from Him—his name Christ Jesus son of Mary—illustrious in this world and the Hereafter, and of those who approach near *to Him.*

41 And he shall speak to men in the cradle and when grown up, and shall be of the righteous.

42 She said, Lord, how shall I have a son when no man has touched me? He said, Thus

يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

[٤٣] وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن

رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ

فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ

God creates what He pleases; when He decrees an affair, He only says to it, Be, and it Is.

43 And He will teach him the Book and judgment, and the Law, and the Evangel, and he shall be an apostle to the Children of Israel. —Now have I come to you with a sign from your Lord—that I will create for you out of clay, as it were, the form of a bird, and I will blow thereon, and it shall be a bird by the permission of God; and I will heal the blind

واحي الموتى باذن الله ۚ وانبئكم بما تاكلون وما تدخرون
في بيوتكم ۚ ان في ذلك لاية لكم ان كنتم مؤمنين ۚ
[٤٤] ومصدقا لما بين يدي من التورية ولاحل لكم بعض الذي
حرم عليكم وجئتكم باية من ربكم فاتقوا الله واطيعون
ان الله ربي وربكم فاعبدوه ۚ هذا صراط مستقيم

and the leper, and I will quicken the dead by the permission of God, and I will tell you what ye eat and what ye store up in your houses; verily, in that is certainly a sign to you if ye be believers;

44 And to confirm what was before me of the Law, and to make lawful for you part of what was forbidden you. I have come to you with a sign from your Lord; so fear God and obey me. Verily, God is my Lord and your Lord; so serve Him,—this is the straight way.

[٤٥] فلما احس عيسى منهم الكفر قال من انصاري الى الله
قال الحواريون نحن انصار الله آمنا بالله واشهد بانا مسلمون
[٤٦] ربنا آمنا بما انزلت واتبعنا الرسول فاكتبنا مع الشهدين
[٤٧] ومكروا ومكر الله والله خير الماكرين [٤٨] اذ قال الله
يعيسى اني متوفيك ورافعك الي ومطهرك من الذين

45 And when Jesus perceived their unbelief, he said, Who are my helpers towards God? the apostles said, We are the helpers of God; we believe in God, and bear thou witness that we are Muslims.

46 Our Lord, we believe in what Thou hast sent down and we follow the apostle; so write us down with those who bear witness.

47 And they plotted, and God plotted *too*, and God is the best of those who plot.

48 When God said, O Jesus, verily, I will take thee to MYSELF and will raise thee to ME, and I will purify thee of those who disbelieve

كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ
الْقِيَامَةِ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ [٤٩] فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ [٥٠] وَأَمَّا الَّذِينَ آمَنُوا وَ
عَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

and will place those who follow thee above those who disbelieve, until the Day of Resurrection. Then to ME is your return, and I will decide between you concerning that wherein ye disagree.

49 And as to those who disbelieve, I will torment them with a severe torment in this world and the Hereafter, and there shall not be any to help them.

50 And as to those who believe and do good works, He will pay them their reward, and God loves not the wrong-doers.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ [٥١] إِنَّ
مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ
ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ [٥٢] الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ
الْمُمْتَرِينَ [٥٣] فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ
الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا

51 That is what We recite to thee of the signs and the wise reminder.

52 Verily, the likeness of Jesus with God is as the likeness of Adam; He created him of dust, then said, to him, Be; and he Was.

53 —The truth from thy Lord, so be not thou of those who doubt.

54 And he who disputes with thee concerning him after there has come to thee knowledge, say thou, Come, let us call our sons and your

وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ
اللَّهِ عَلَى الْكَاذِبِينَ [٥٥] إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ
إِلَٰهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ
[٥٦] فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ [٥٧] قُلْ يَا أَهْلَ
الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ

sons, and our women and your women, and ourselves and yourselves; then let us imprecate and lay the curse of God on the liars.

55 Verily, this is certainly the true story, and there is no God but God; and verily, God is the Mighty, the Wise.

56 But if they turn away, verily, God knows the evildoers.

57 Say thou, O people of the Book, come to a plain word between us and you—that we will not serve any except God, nor join with Him

ولا نشرك به شيئا ولا يتخذ بعضنا بعضا اربابا من دون
الله فان تولوا فقولوا اشهدوا بانا مسلمون [٥٨] يا اهل
الكتب لم تحاجون في ابرهيم وما انزلت التورىة والانجيل
الا من بعده افلا تعقلون [٥٩] ها انتم هؤلاء حاججتم
فيما لكم به علم فلم تحاجون فيما ليس لكم به علم والله

anything, nor take the one of us the other for lords beside God. And if they turn aside, then say ye, Bear ye witness that we are Muslims.

58 O people of the Book, why wrangle ye concerning Abraham, when the Law and the Evangel were not sent down until after him? Will ye then have no sense?

59 Here, ye are they who wrangle concerning that which ye have a knowledge of; but why wrangle ye concerning that which ye have no

يعلم وانتم لا تعلمون [٦٠] ما كان ابرهيم يهوديا ولا
نصرانيا ولكن كان حنيفا مسلما وما كان من المشركين
[٦١] ان اولى الناس بابرهيم للذين اتبعوه وهذا النبي
والذين امنوا والله ولي المؤمنين [٦٢] ودت طائفة من
اهل الكتب لو يضلونكم وما يضلون الا انفسهم

knowledge of?—and God knows, and ye do not know.

60 Abraham was not a Jew nor a Christian, but he was a *Hanîf*, and a Muslim, and he was not of the polytheists.

61 Verily, the nearest of men to Abraham, are those who follow him, and this prophet, and those who believe; and God is the patron of the faithful.

62 A party of the people of the Book would fain lead you astray, but they only mislead themselves, and do not perceive.

وما يشعرون [٦٣] يا أهل الكتب لم تكفرون بآيات الله وأنتم
تشهدون [٦٤] يا أهل الكتب لم تلبسون الحق بالباطل
وتكتمون الحق وأنتم تعلمون [٦٥] وقالت طائفة من
أهل الكتب آمنوا بالذي أنزل على الذين آمنوا وجه النهار
واكفروا آخره لعلهم يرجعون [٦٦] ولا تؤمنوا إلا لمن

63 O people of the Book, why disbelieve ye in the signs of God when ye are witnesses?

64 O people of the Book, why clothe ye the truth with falsehood, and hide the truth while ye know.

65 And a party of the people of the Book said, Believe in what is revealed to those who believe as the appearance of the day and disbelieve at the end thereof, that they may return.

66 And believe not except him who follows your

كَبِيعِ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَى اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِثْلَ

مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ

يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ [٦٧] يَخْتَصُّ بِرَحْمَتِهِ

مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [٦٨] وَمِنْ أَهْلِ الْكِتَابِ مَنْ

إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ

religion. Say thou, Verily the guidance is the guidance of God—that one should be given the like of what ye are given. Or will they dispute with you before your Lord? Say thou, Verily, grace is in the hand of God; He gives it to whom He pleases, and God is Vast, Knowing.

67 He specially favours with His mercy whom He pleases, for God is of great grace.

68 And of the people of the Book is one who if thou trust him a treasure, will give it back to thee; and of them is he who if thou trust

بدينار لا يؤده اليك الا ما دمت عليه قائما [٦٩] ذلك بانهم
قالوا ليس علينا في الاميين سبيل ويقولون على الله الكذب
وهم يعلمون [٧٠] بلى من اوفى بعهده واتقى فان الله يحب
المتقين [٧١] ان الذين يشترون بعهد الله وايمانهم ثمنا
قليلا اولئك لا خلاق لهم في الاخرة ولا يكلمهم الله ولا ينظر

him a dînâr, will not give it back to thee, unless thou stand over him urgently.

69 That is for that they say, There is not upon us in respect to the gentiles any obligation ; but they tell against God a lie while they know.

70 Ay, whoso fulfils his Covenant, and fears *to do evil*,—verily God loves the pious.

71 Verily, those who barter the Covenant of God, and their oaths, for a little price—these, there is no portion for them in Hereafter : nor shall God speak to them, nor look upon them on

إليهم يوم القيمة ولا يزكيهم ولهم عذاب أليم

[٧٢] وإن منهم لفريقا يلوون ألسنتهم بالكتب لتحسبوه

من الكتب وما هو من الكتب ويقولون هو من عند الله و

ما هو من عند الله ويقولون على الله الكذب وهم يعلمون

[٧٣] ما كان لبشر أن يؤتيه الله الكتب والحكم والنبوة

the Day of Resurrection, nor shall He purify them; but for them is a painful torment.

72 And verily of them is a party who twist their tongues concerning the Book, that ye may reckon it to be from the Book, when it is not from the Book. And they say, It is from God, when it is not from God; and they tell against God a lie while they know.

73 It is not for a man, that God should give him the Book and judgment and prophecy, and

ثم يقول للناس كونوا عبادا لي من دون الله ولكن كونوا
ربانيين بما كنتم تعلمون الكتب وبما كنتم تدرسون
[٧٤] ولا يأمركم ان تتخذوا الملئكة والنبيين اربابا
أيأمركم بالكفر بعد اذ انتم مسلمون [٧٥] واذ اخذ
الله ميثاق النبيين لما اتيتكم من كتب وحكمة ثم جاءكم

that then he should say to men, Be ye servants of mine rather than of God; but rather, Be ye Rabboni, for that ye teach the Book and for that ye study.

74 Nor does He command you to take the angels and the prophets for Lords. Will He command you to disbelieve after that ye have been Muslims?

75 And when God took the Covenant of the prophets—*This is* surely what I have given to you of the Book and judgment, then shall

رسول مصدق لما معكم لتؤمنن به ولتنصرنه قال
ءاقررتم واخذتم على ذلكم اصرى قالوا اقررنا قال
فاشهدوا وانا معكم من الشهدين [٧٦] فمن تولى بعد ذلك
فاولئك هم الفسقون [٧٧] افغير دين الله يبغون وله اسلم
من فى السموت والارض طوعا وكرها واليه يرجعون

come to you an apostle confirming what is with you; ye shall surely believe on him, and ye shall surely assist him. He said, Are ye resolved, and do ye take the Covenant on that condition? They said, We are resolved. He said, Then bear ye witness, and I am with you of the witnesses?

76 And he who turns back after that,—these, they are surely the wicked.

77 Other than God's religion do they then seek when to Him submits whoso is in the heavens and the earth, willingly or of force, and to Him they shall be returned?

[٧٨] قل آمنا بالله وما انزل علينا وما انزل على ابرهيم و
اسمعيل و اسحق و يعقوب و الاسباط وما اوتي موسى و
عيسى و النبيون من ربهم لا نفرق بين احد منهم و
[٧٩] نحن له مسلمون ومن يبتغ غير الاسلام دينا فلن
[٨٠] يقبل منه وهو في الاخرة من الخسرين كيف

78 Say thou, We believe in God, and what has been sent down to us, and what was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and what was given to Moses and Jesus and the prophets from their Lord,—we make no distinction between any of them,—and we are to Him Muslims.

9 And he who seeks other than Islâm for a religion, it shall not be accepted of him, and he shall be in the Hereafter of the losers.

80 How shall God guide a people who disbelieve,

يهدي الله قوما كفروا بعد ايمانهم وشهدوا ان الرسول
حق وجاءهم البينت والله لا يهدي القوم الظلمين
[٨١] اولئك جزاؤهم ان عليهم لعنة الله والملئكة
والناس اجمعين [٨٢] خلدين فيها لا يخفف عنهم العذاب ولا
هم ينظرون [٨٣] الا الذين تابوا من بعد ذلك واصلحوا فان

after they had believed and borne witness that the apostle was true, and after there had come to them evidences? for God guides not the wrong-doing people.

81 These—their reward is that on them is the curse of God and of the angels and of men all together.

82 For ever therein: the torment shall not be mitigated to them nor shall they be respited;

83 Except those who repent after that and amend;

الله غفور رحيم [٨٤] إن الذين كفروا بعد إيمانهم ثم
ازدادوا كفرا لن تقبل توبتهم وأولئك هم الضالون
[٨٥] إن الذين كفروا وماتوا وهم كفار فلن يقبل من أحدهم
ملء الأرض ذهبا ولو افتدى به أولئك لهم عذاب أليم
وما لهم من نصرين [٨٦] لن تنالوا البر حتى تنفقوا مما

for verily God is Forgiving, Compassionate.

84 Verily, those who have disbelieve after they have believed, then increase in unbelief, their repentance shall never be accepted; and these they are the erring.

85 Verily, those who disbelieve, and die while unbelieving, there shall not be accepted from any one of them the earth full of gold though he should offer it in ransom: these, for them is a painful torment, and there is not for them any helper.

86 Ye shall never attain to goodness until ye

تحبون وما تنفقوا من شيء فإن الله به عليم [٨٧] كل
الطعام كان حلا لبني إسرائيل إلا ما حرم إسرائيل على نفسه
من قبل أن تنزل التوراة قل فأتوا بالتوراة فاتلوها إن
كنتم صادقين [٨٨] فمن افترى على الله الكذب من بعد ذلك
فأولئك هم الظالمون [٨٩] قل صدق الله فاتبعوا ملة

spend of what ye love ; and what ye spend of things, verily of it God knows.

87 All food was allowed to the Children of Israel except what Israel forbade to himself before the Law was sent down. Say thou, Then bring the Law, and read it, if ye are true.

88 And he who invents against God a lie after that ; these are the wrong-doers.

89 Say thou, God speaks the truth, so follow the

إبرهيم حنيفا وما كان من المشركين [٩٠] إن أول بيت
وضع للناس للذي ببكة مباركا وهدى للعلمين [٩١] فيه
ءايت بينت مقام إبرهيم ومن دخله كان ءامنا ولله
على الناس حج البيت من استطاع إليه سبيلا [٩٢] ومن كفر
فإن الله غني عن العلمين [٩٣] قل يأهل الكتب لم تكفرون

faith of Abraham as a *Hanif*,—and he was not of those who joined *others with God*.

90 Verily, the first House *of worship* founded for men was surely that at Makkah for a blessing and a guidance to the worlds.

91 In it are evidences, the standing-place of Abraham, and whoso enters it is safe. And to God is due from men a pilgrimage to the House, for whoso can find to it a way.

92 And who so disbelieves—verily God is independent of of the worlds.

93 Say thou, O people of the Book, why dis-

بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ [٩٣] قُلْ يَا أَهْلَ الْكِتَابِ
لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ
شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ [٩٥] يَا أَيُّهَا الَّذِينَ آمَنُوا
إِن تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ
إِيمَانِكُمْ كَافِرِينَ [٩٦] وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ

believe ye in the signs of God?—but God is witness of what ye do.

94 Say thou, O people of the Book, why hinder from the way of God him who believes, seeking to make it crooked, while ye are witnesses. And God is not unmindful of what ye do.

95 O ye who believe, if ye obey a party of those who have been given the Book, they will turn you back after your faith to unbelievers.

96 And how can ye disbelieve when the signs

آيات الله وفيكم رسوله ومن يعتصم بالله فقد هدي الى
صراط مستقيم [٩٧] يا ايها الذين امنوا اتقوا الله حق تقاته
ولا تموتن الا وانتم مسلمون [٩٨] واعتصموا بحبل الله
جميعا ولا تفرقوا واذكروا نعمت الله عليكم اذ كنتم
اعداء فالف بين قلوبكم فاصبحتم بنعمته اخوانا [٩٩] وكنتم

of God are recited to you, and among you is His apostle? And whoso holds fast to God is already guided into the straight way.

97 O ye who believe, fear God as of right He is to be feared, and die not unless ye are Muslims.

98 And hold fast the cord of God altogether, and be not divided; but remember the favour of God towards you, when ye were enemies and He united your hearts, and on the morrow ye were by His favour brothers;

99 And ye were on the brink of a pit of fire and

على شفا حفرة من النار فانقذكم منها كذلك يبين الله
لكم ايته لعلكم تهتدون [١٠٠] ولتكن منكم امة يدعون
الى الخير ويامرون بالمعروف وينهون عن المنكر
واولئك هم المفلحون [١٠١] ولا تكونوا كالذين تفرقوا
واختلفوا من بعد ما جاءهم البينت واولئك لهم عذاب

He rescued you from it. Thus God makes clear to you His signs that ye may be guided.

100 And let there be of you a people who call to the good, and bid what is just, and forbid what is wrong,—and these, they shall be happy.

101 And be ye not like those who are divided and disagree after that there have come to them evidences,—and these, for them is a great torment.

عظيم [١٠٢] يوم تبيض وجوه وتسود وجوه ۚ فاما الذين
اسودت وجوههم ۖ اكفرتم بعد ايمانكم فذوقوا
العذاب بما كنتم تكفرون [١٠٣] واما الذين ابيضت وجوههم
ففي رحمة الله ۖ هم فيها خلدون [١٠٤] تلك ايت الله
نتلوها عليك بالحق ۗ وما الله يريد ظلما للعلمين

102 On the Day when faces shall turn white, and faces shall turn black, then as to those whose faces shall have turned black—Have ye disbelieved after ye had believed? Then taste the torment, for that ye disbelieved.

103 And as to those whose faces shall turn white—in the mercy of God, they shall be therein for ever.

104 These are the signs of God: We recite them to thee with truth; and God desires not wrong to the worlds.

[١٠٥] وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِلَى اللّٰهِ تُرْجَعُ
الْاُمُوْرُ [١٠٦] كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ
بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ وَلَوْ اٰمَنَ
اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ
الْفٰسِقُوْنَ [١٠٧] لَنْ يَّضُرُّوْكُمْ اِلَّا اَذًى وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْ

105 And God's is what is in the heavens and what is in the earth: and to God are returned the affairs.

106 Ye are the best people brought forth to mankind: ye bid what is just andf orbid what is wrong, and ye believe in God. And if the people of the Book had believed, it were certainly better for them: there are believers among them, but most of them are wicked.

107 They shall not harm you except with a hurt and if they fight against you they shall turn

كمالادبار ثم لايلصرون [١٠٨] ضربت عليهم الذلة اين ما
ثقفوا الا بحبل من الله وحبل من الناس وباء وبغضب من الله
وضربت عليهم المسكنة ذلك بانهم كانوا يكفرون
بايت الله ويقتلون الانبياء بغير حق ذلك بما عصوا
وكانوا يعتدون [١٠٩] ليسوا سواء من اهل الكتب امة قائمة

to you their backs; then shall they not be helped.

108 They are smitten with vileness wherever found, unless for the cord of God and the cord of men; and they incur the wrath of God, and they are smitten with poverty. That is for that they disbelieved in the signs of God, and killed the prophets without right;—that was for that they rebelled and transgressed.

109 They are not alike: of the people of the Book there is an upright people: reciting the

يتلون ايت الله انا ء الليل وهم يسجدون [١١٠] يؤمنون
بالله واليوم الاخر ويامرون بالمعروف وينهون عن المنكر
ويسارعون في الخيرت واولئك من الصلحين [١١١] وما
يفعلوا من خير فلن يكفروه والله عليم بالمتقين
[١١٢] ان الذين كفروا لن تغني عنهم اموالهم ولا اولادهم

signs of God in the night-time, and they worship.

110 They believe in God and in the Day of the Hereafter, and bid what is just and forbid what is wrong, and speed on in good works —and these are of the righteous.

111 And what they do of good shall not be denied; for God knows the pious.

112 Verily those who disbelieve, their wealth shall not avail them, nor their children against

مِنَ اللّٰهِ شَيْئًا وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ

[١١٣] مَثَلُ مَا يُنْفِقُوْنَ فِيْ هٰذِهِ الْحَيٰوةِ الدُّنْيَا كَمَثَلِ رِيْحٍ

فِيْهَا صِرٌّ اَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوْٓا اَنْفُسَهُمْ فَاَهْلَكَتْهُ وَمَا

ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ اَنْفُسَهُمْ يَظْلِمُوْنَ [١١٤] يٰٓاَيُّهَا الَّذِيْنَ

اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا

God at all; and these, they are the fellows of the Fire, they shall be therein for ever.

113 The likeness of what they spend in this life of the world is as the likeness of a wind wherein is a scorching cold, which falls upon the tilth of a people who have wronged themselves, and destroys it. And God wrongs not them, but themselves they do wrong.

114 . O ye who believe, take not to intimacy with others than yourselves: they will not fail to

ودوا ما عنتم قد بدت البغضاء من أفواههم وما تخفي صدورهم
أكبر قد بينا لكم الآيات إن كنتم تعقلون [115] ها أنتم
أولاء تحبونهم ولا يحبونكم وتؤمنون بالكتاب كله
وإذا لقوكم قالوا آمنا وإذا خلوا عضوا عليكم الأنامل
من الغيظ قل موتوا بغيظكم إن الله عليم بذات الصدور

spoil you; they would fain ye come to trouble: already has hatred appeared out of their mouths, and what their breasts hide is greater still. Already have We made plain to you the signs if ye have sense.

115 Here, ye are they who love them, but they do not love you: and ye believe in the Book all of it, and when they meet you they say, We believe; but when they go aside, they bite their finger-tips at you through rage. Say thou, Die in your rage, verily, God knows the innermost of the breasts.

[١١٦] إن تمسسكم حسنة تسؤهم وإن تصبكم سيئة يفرحوا
بها وإن تصبروا وتتقوا لا يضركم كيدهم شيئا إن
الله بما يعملون محيط [١١٧] وإذ غدوت من أهلك تبوئ
المؤمنين مقاعد للقتال والله سميع عليم [١١٨] إذ
همت طائفتان منكم أن تفشلا والله وليهما وعلى الله

116 If good touch you, it is bad to them, and if evil befall you, they rejoice at it. But if ye be patient, and fear *to do wrong*, their trick shall not harm you at all. Verily, God what they do does encompass.

117 And when thou didst go forth early from thy people to settle for the faithful a camp for war,—and God was hearing, knowing.

118 When two parties of you were on the point of showing cowardice; but God was their patron, and upon God let the faithful rely.

فليتوكل المؤمنون [١١٩] ولقد نصركم الله ببدر وانتم
اذلة فاتقوا الله لعلكم تشكرون [١٢٠] اذ تقول
للمؤمنين الن يكفيكم ان يمدكم ربكم بثلثة الاف
من الملئكة منزلين [١٢١] بلى ان تصبروا وتتقوا
ويأتوكم من فورهم هذا يمددكم ربكم بخمسة الاف

119 And already has God helped you at Badr when ye were the least—so fear God,—that ye may be thankful.

120 When thou didst say to the faithful, Is it not enough for you that your Lord should assist you with three thousand angels sent down?

121 Nay, if ye be patient and fear *to do wrong*, and they come upon you suddenly, your Lord will assist you with five thousand of

مِنَ الْمَلٰٓئِكَةِ مُسَوِّمِينَ [١٢٢] وَمَا جَعَلَهُ اللّٰهُ إِلَّا بُشْرٰى لَكُمْ
وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيزِ الْحَكِيمِ
لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوٓا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا
خَآئِبِينَ [١٢٣] لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ
أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظٰلِمُونَ [١٢٤] وَلِلّٰهِ مَا فِي السَّمٰوٰتِ

the angels of mark.

122 And God has only made it as glad tidings for you and that your hearts might be quieted thereby; and there is no help but from God, the Mighty, the Wise;—that He might cut off the uttermost of those who disbelieve or cast them down, and they turn disappointed.

123 Thou hast nothing to do with the affair at all, whether He turn towards them or torment them; verily they are wrong-doers.

124 And God's is what is in the heavens and

وما في الأرض يغفر لمن يشاء ويعذب من يشاء والله
غفور رحيم [١٢٥] يا أيها الذين آمنوا لا تأكلوا الربوا
أضعافا مضعفة واتقوا الله لعلكم تفلحون [١٢٦] واتقوا
النار التي أعدت للكفرين وأطيعوا الله والرسول
لعلكم ترحمون [١٢٧] وسارعوا إلى مغفرة من ربكم

what is in the earth. He pardons whom He pleases and torments whom He pleases; and God is Forgiving, Compassionate.

125 O ye who believe, devour not usury doubly doubled, but fear God, that ye may be happy.

126 And fear the Fire which is prepared for the ungodly, and obey God and the apostle, that ye may have mercy.

127 And hasten emulously for pardon from your

وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

[١٢٨] الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ

وَالْعَافِينَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِينَ [١٢٩] وَالَّذِينَ

إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوا

لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللّٰهُ وَلَمْ يُصِرُّوا عَلَى

Lord, and the Garden whose breadth is the heavens and the earth, prepared for the pious;

128 Who spend in prosperity and adversity; and suppress their rage, and forgive men; for God loves those who do good.

129 And who, when they have done a filthy action, or wronged themselves, remember God, and ask pardon for their sins—and who pardons sins but God?—and persist not in what they have done, while they know,

ما فعلوا وهم يعلمون [١٣٠] أولئك جزاؤهم مغفرة من ربهم
وجنت تجري من تحتها الأنهر خلدين فيها ونعم
أجر العملين [١٣١] قد خلت من قبلكم سنن فسيروا في
الأرض فانظروا كيف كان عاقبة المكذبين [١٣٢] هذا
بيان للناس وهدى وموعظة للمتقين [١٣٣] ولا تهنوا

130 These—their reward is pardon from their Lord, and Gardens beneath which rivers flow—for ever therein; and goodly the reward of those who work.

131 Already have passed before you examples; so go through the earth, and see what has been the end of those who called it a lie.

132 This is a declaration to men and a guidance, and an admonition to the pious.

133 And faint not, nor grieve, for ye shall be

ولا تحزنوا وانتم الاعلون ان كنتم مؤمنين [١٣٤] ان
يمسسكم قرح فقد مس القوم قرح مثله وتلك
الايام نداولها بين الناس وليعلم الله الذين امنوا
ويتخذ منكم شهداء والله لا يحب الظلمين
[١٣٥] وليمحص الله الذين امنوا ويمحق الكفرين
[١٣٦] ام حسبتم ان تدخلوا الجنة ولما يعلم الله الذين

superior, if ye be believers.

134 If a sore touch you, already has a sore like it touched the people. And these days We alternate among men,—that God may know those who believe, and may take from you martyrs; but God loves not the wrong-doers.

135 And that God may prove those who believe and blot out the ungodly.

136 Did ye reckon that ye should enter the Garden ere yet God has known those who strove

جاهدوا منكم ويعلم الصبرين [١٣٧] ولقد كنتم تمنون
الموت من قبل ان تلقوه فقد رأيتموه وانتم تنظرون
[١٣٨] وما محمد الا رسول قد خلت من قبله الرسل افائن
مات او قتل انقلبتم على اعقابكم ومن ينقلب على عقبيه
فلن يضر الله شيئا وسيجزي الله الشكرين [١٣٩] وما كان

among you and known those who persevered.

137 And already have ye wished for death before that ye met it, and now have ye seen it and looked on.

138 And Muhammad is no more than an apostle; already there have passed before him apostles: what then if he die or is killed, will ye turn back on your heels? But he who turns back on his heels, does not harm God at all; and presently will God reward the thankful.

139 And it is not for a soul to die unless by the

لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ
الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا
وَسَنَجْزِي الشَّاكِرِينَ [١٤٠] وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ
كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا
اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ [١٤١] وَمَا كَانَ قَوْلَهُمْ إِلَّا

permission of God, written down for a term; and he who desires the recompense of this world, We give him thereof; and he who desires the recompense of the Hereafter, We give him thereof; and presently We will reward the thankful.

140 And how many prophets have fought those who had with them many myriads, and they fainted not at what befell them in the way of God, nor were they weakened, nor did they demean. And God loves the patiently persevering.

141 And their word was no other than that they

إِذْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ
أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ فَآتَاهُمُ اللَّهُ
ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
[١٤٢] يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ [١٤٣] بَلِ اللَّهُ

said, Our Lord, pardon us our sins and our extravagance in our affairs, and make firm our footing, and help us against the ungodly people. And God gave them the reward of this world and a good reward in the Hereafter; for God loves those who do good.

142 O ye who believe, if ye obey those who disbelieve they will turn you back upon your heels, and ye shall be turned back losers.

143 But God is your patron, and He is the best

مولكم وهو خير النصرين [١٤٤] سنلقي في قلوب الذين
كفروا الرعب بما اشركوا بالله ما لم ينزل به سلطانا ومأوى
هم النار وبئس مثوى الظلمين [١٤٥] ولقد صدقكم الله
وعده اذ تحسونهم باذنه حتى اذا فشلتم وتنازعتم
في الامر وعصيتم من بعد ما اريكم ما تحبون [١٤٦] منكم من

of those who help.

144 Presently will We cast into the hearts of those who disbelieve a dread, for that they joined with God what He has sent down no authority for, and their abode is the Fire; and evil the resort of the wrong-doers.

145 And now has God certainly made good to you His promise when ye knocked them senseless by His permission, until ye showed cowardice and disputed about the affair, and rebelled after He had shown you what ye loved.

146 Of you were those who desired the world,

يريد الدنيا ومنكم من يريد الآخرة ثم صرفكم عنهم
ليبتليكم ولقد عفا عنكم والله ذو فضل على المؤمنين
[١٤٧] إذ تصعدون ولا تلوون على أحد والرسول يدعوكم
في أخراكم فأثابكم غما بغم لكيلا تحزنوا على
ما فاتكم ولا ما أصابكم والله خبير بما تعملون

and of you were those who desired the Hereafter; then He turned you away from them that He might prove you; but now has He certainly pardoned you; for God is full of grace to the faithful.

147 When ye went up and looked not round upon any one, and the apostle called you in your rear; then He rewarded you with trouble, upon trouble, that ye grieve not for what ye had missed, norf or what befel you; and God is informed of what ye do.

[١٤٨] ثم انزل عليكم من بعد الغم امنة نعاسا يغشى طائفة
منكم وطائفة قد اهمتهم انفسهم يظنون بالله غير
الحق ظن الجاهلية يقولون هل لنا من الامر من شيء
قل ان الامر كله لله يخفون في انفسهم ما لا يبدون لك
يقولون لو كان لنا من الامر شيء ما قتلنا ههنا قل

148 Then He sent down upon you after trouble security,—drowsiness that overshadowed a party of you,—and a party that got anxious about themselves; thinking about God other than truth with thoughts of ignorance. They said, Shall we have in the affair anything? Say thou, Verily, the affair—the whole of it—is God's. They hide in themselves what they show not to thee; they say, If there had been anything in the affair for us, we had not been killed here;

لو كنتم في بيوتكم لبرز الذين كتب عليهم القتل الى
مضاجعهم وليبتلي الله ما في صدوركم وليمحص ما في
قلوبكم والله عليم بذات الصدور [١٤٩] ان الذين تولوا منكم
يوم التقى الجمعان انما استزلهم الشيطان ببعض ما كسبوا
ولقد عفا الله عنهم ان الله غفور حليم [١٥٠] يا ايها الذين

say thou, If ye had been in your houses, they against whom was written down slaughter would surely have gone forth to the places where they lie—that God may prove what is in your breasts, and that He may disclose what is in your hearts; and God knows the innermost of the breasts.

149 Verily, those who have turned their backs on the day of the meeting of the two armies, the devil only made them slip for what they had earned, but now has God surely pardoned them; verily, God is Forgiving, Mild.

150 O ye who believe, be not like those who

اٰمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا
ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا
قُتِلُوا ۚ لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي
وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ [١٥١] وَلَئِنْ قُتِلْتُمْ
فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا

disbelieve and say of their brethren when they knock about in the earth or are at war, If they had been with us they had not died nor had they been killed,—that God might make that a sighing in their hearts, and God quickens and kills; and God what ye do doth see.

151 And surely if ye are killed in the way of God or die, surely pardon from God and mercy are better than what they gather together,

يجمعون [١٥٢] ولئن متم او قتلتم لالى الله تحشرون

[١٥٣] فبما رحمة من الله لنت لهم ۚ ولو كنت فظا غليظ

القلب لانفضوا من حولك ۖ فاعف عنهم واستغفر لهم

وشاورهم في الامر ۚ فاذا عزمت فتوكل على الله ۚ ان الله

يحب المتوكلين [١٥٤] ان ينصركم الله فلا غالب لكم ۚ

152 And surely if ye die or be killed, to God shall ye surely be gathered.

153 And because of the mercy of God, thou hast been gentle towards them ; for if thou hadst been rough and rude of heart they would surely have broken off from about thee. So forgive them and ask pardon for them, and consult them in the affair, and when thou art resolved, rely upon God, verily God loves those who rely.

154 If God help you, then is there none to over-

وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ [١٥٥] وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ۚ وَمَن
يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ [١٥٦] أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ
كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ [١٥٧] هُمْ

come you ; but if He abandon you, who is it that will help you after Him ? And upon God then let the faithful rely.

155 And it is not for a prophet to cheat ; and he who cheats shall come forth with what he has cheated on the Day of Resurrection ; then shall every soul be paid what it has earned, and they shall not be wronged.

156 Is he then who follows the pleasure of God like him who brings on himself anger from God, and whose abode is Gehenna ?—and evil the journey,

درجت عند الله والله بصير بما يعملون [١٥٨] لقد من الله
على المؤمنين اذ بعث فيهم رسولا من انفسهم يتلوا
عليهم ايته ويزكيهم ويعلمهم الكتب والحكمة ع
وان كانوا من قبل لفي ضلل مبين [١٥٩] اولما اصابتكم
مصيبة قد اصبتم مثليها قلتم انى هذا قل هو

157 These are grades with God; and God sees what they do.

158 Now has God certainly been gracious to the faithful, when He raised up among them an apostle from themselves reciting to them His signs, and purifying them, and teaching them the Book and judgment, whereas they were before certainly in plain error.

159 Or when a misfortune befalls you—and ye have already fallen on twice as much, ye say, Whence is this? say thou, It is from

مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[١٦٠] وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ

الْمُؤْمِنِينَ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا

فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ ۗ هُمْ

لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ [١٦١] يَقُولُونَ بِأَفْوَاهِهِمْ مَا

yourselves; verily, God is over all things powerful.

160 And what befell you on the day of the meeting of the two armies was by the permission of God, that He might know the faithful and that He might know those who are hypocrites; and it was said to them, Come, fight in the way of God, or repel; they said, If we knew to fight we had surely followed you; they were on that day nearer to unbelief than they were to faith.

161 They say with their mouths what is not in

لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ [١٦٢] الَّذِينَ قَالُوا
لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ
أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ [١٦٣] وَلَا تَحْسَبَنَّ الَّذِينَ
قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ
[١٦٤] فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ

their hearts, but God best knows what they hide.

162 Those who said of their brethren and themselves stayed—If they had obeyed us they had not been killed; say thou, Then ward off from yourselves death, if ye are true.

163 And count not those slain in the way of God as dead; nay alive with their Lord are they well provided.

164 Rejoicing in what God has given them of His grace, and being glad for those who

يلحقوا بهم من خلفهم الا خوف عليهم ولا هم يحزنون

[١٦٥] يستبشرون بنعمة من الله وفضل وان الله لا يضيع اجر

[١٦٦] المؤمنين الذين استجابوا لله والرسول من بعد ما

اصابهم القرح للذين احسنوا منهم واتقوا اجر عظيم

[١٦٧] الذين قال لهم الناس ان الناس قد جمعوا لكم

have not overtaken them of those behind them for that there is no fear on them, nor shall they grieve.

165 Glad at favour from God, and grace; and for that God wastes not the reward of the faithful.

166 Those who responded to God and the apostle after there had befallen them a wound; for those who do good among them, and fear *to do wrong* is a great reward.

167 They to whom the people said, Verily, men have gathered against you, so fear them;—

فاخشوهم فزادهم ايمانا ق وقالوا حسبنا الله ونعم الوكيل

[١٦٨] فانقلبوا بنعمة من الله وفضل لم يمسسهم سوء واتبعوا

رضوان الله والله ذو فضل عظيم [١٦٩] انما ذلكم الشيطن

يخوف اوليآءه فلا تخافوهم وخافون ان كنتم مؤمنين

[١٧٠] ولا يحزنك الذين يسارعون في الكفر انهم لن

it increases them in faith; and they say, Enough for us is God, and a good guardian *is He*.

168 Then they returned with favour from God and grace; evil touched them not, and they followed the pleasure of God; and God is of great grace.

169 It is only that devil who makes you fear his friends; fear not them, but fear Me, if ye are believers.

170 And let not those grieve thee who hasten to infidelity; verily, they shall not hurt God at

يضروا الله شيئا يريد الله الا يجعل لهم حظا في الآخرة ج
ولهم عذاب عظيم [١٧١] ان الذين اشتروا الكفر بالايمان
لن يضروا الله شيئا ج ولهم عذاب اليم [١٧٢] ولا يحسبن
الذين كفروا انما نملي لهم خير لانفسهم انما نملي لهم
ليزدادوا اثما ج ولهم عذاب مهين [١٧٣] ما كان الله ليذر

all. God desires not to make for them a portion in the Hereafter, and for them is a great torment.

171 Verily, those who have purchased unbelief for faith, shall not hurt God at all, and for them is a painful torment.

172 And let not those who disbelieve reckon that what We extend to them is better for themselves; We only give them an extension that they may increase in sin, and for them is a shameful torment.

173 God is not to leave the faithful in what ye

المؤمنين على ما انتم عليه حتى يميز الخبيث من الطيب ج
[١٧٤] وما كان الله ليطلعكم على الغيب ولكن الله
يجتبي من رسله من يشاء فامنوا بالله ورسله ج وان تؤمنوا
وتتقوا فلكم اجر عظيم [١٧٥] ولا يحسبن الذين
يبخلون بما اتيهم الله من فضله هو خيرا لهم بل هو

are in, until He distinguishes the bad from the good.

174 Nor is God to inform you of the unseen; but God chooses of His apostles whom He pleases; so believe in God and His apostles, and if ye believe and fear *to do wrong*, then for you is a great reward.

175 And let not those who are niggard of what God has given them of His grace count that it is good for them; nay, it is worse for them.

شرلهم [١٧٦] سيطوقون مابخلوابه يوم القيمة ولله
ميراث السموت والارض والله بما تعملون خبير
[١٧٧] لقد سمع الله قول الذين قالوا ان الله فقير ونحن
اغنياء سنكتب ماقالوا وقتلهم الانبياء بغير حق ونقول
ذوقوا عذاب الحريق [١٧٨] ذلك بما قدمت ايديكم وان الله

176 What they have been niggard of shall presently be *their* collar on the Day of Resurrection, and God's is the heritage of the heavens and the earth, and God of what ye do does know.

177 God has certainly heard the saying of those who say, Verily, God is poor, and we are rich; presently will We write down what they have said, and their killing of the prophets without right, and We will say, Taste ye the torment of burning.

178 . That is for what your hands have sent before,

لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۚ [١٧٩] الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا
نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ [١٨٠] قُلْ
قَدْ جَاءَكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِن كُنتُمْ صَادِقِينَ [١٨١] فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ
رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

and for that God wrongs not *His* servants.

179 Those who say, Verily, God has covenanted with us that we should not believe in an apostle until he comes to us with a sacrifice which the fire devours.

180 Say thou, Already have there come to you apostles before me with evidences, and with what ye say; then why have ye killed them, if ye are true?

181 Then if they call thee: a liar, already have apostles been called liars before thee: they came with evidences, and scriptures and the illuminating Book.

[١٨٢] كل نفس ذائقة الموت وانما توفون اجوركم
يوم القيمة فمن زحزح عن النار وادخل الجنة فقد فاز
وما الحيوة الدنيا الا متاع الغرور [١٨٣] لتبلون في اموالكم
وانفسكم ولتسمعن من الذين اوتوا الكتب من قبلكم
ومن الذين اشركوا اذى كثيرا وان تصبروا وتتقوا فان

182 Every soul shall taste of death, and ye shall only be paid your reward on the Day of Resurrection; but whoso is removed from the Fire, and admitted into the Garden is blessed indeed. But the life of this world is only a provision of deceit.

183 Ye shall surely be proved in your wealth and in yourselves, and ye shall surely hear from those who have been given the Book before you and from those who join *others with God* much hurt, and if ye be patient and fear *to do wrong*,—verily that is of the

ذٰلِكَ مِنْ عَزْمِ الْأُمُورِ [١٨٤] وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ
أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ
[١٨٥] لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا
بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ

high resolve of affairs.

184 And when God took the Covenant of those who have been given the Book—Ye shall surely publish it to men and not hide it; but they threw it behind their backs, and bartered it for a little price; but evil is what they have bartered.

185 Count not those who rejoice in what they have brought and love to be praised for what they have not done—count not them to be safe from the torment: and for them is

عَذَابًا أَلِيمًا [١٨٦] وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَاللَّهُ عَلٰى
كُلِّ شَيْءٍ قَدِيرٌ [١٨٧] إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ
اللَّيْلِ وَالنَّهَارِ لَآيٰتٍ لِّأُولِي الْأَلْبَابِ [١٨٨] الَّذِينَ يَذْكُرُونَ
اللَّهَ قِيَامًا وَقُعُودًا وَعَلٰى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ
وَالْأَرْضِ [١٨٩] رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ

a painful torment.

186 And God's is the kingdom of the heavens and the earth; and God is over all things mighty.

187 Verily, in the creation of the heavens and the earth, and the alteration of night and day, are surely signs to those who have hearts.

188 Who remember God standing and sitting and on their sides, and reflect on the creation of the heavens and the earth.

189 Our Lord, Thou hast not created this in vain. Glory to Thee! keep us from the torment

النار ربنا انك من تدخل النار فقد اخزيته وما للظلمين
من انصار [190] ربنا انا سمعنا منادیا ینادی للایمان
ان امنوا بربكم فامنا [191] ربنا فاغفر لنا ذنوبنا
وكفر عنا سيئاتنا وتوفنا مع الابرار [192] ربنا وآتنا ما
وعدتنا على رسلك ولا تخزنا يوم القيمة انك لا تخلف

of the Fire. Our Lord, verily whom Thou shalt make to enter the Fire, Thou wilt disgrace him, and there is not for the wrong-doers a helper.

190 Our Lord, verily we have heard a crier calling to the faith—Believe in your Lord; and we have believed.

191 Our Lord, pardon us our sins, and expiate from us our evil works, and take us away with the righteous.

192 And, our Lord, give us what Thou hast promised us by Thine apostles and disgrace not us on the Day of Resurrection; verily, Thou wilt not fail the promise.

الميعاد [١٩٣] فاستجاب لهم ربهم انى لا اضيع عمل عامل منكم
من ذكر او انثى بعضكم من بعض فالذين هاجروا
واخرجوا من ديارهم واوذوا فى سبيلى وقتلوا
لاكفرن عنهم سيئاتهم ولادخلنهم جنت تجرى
من تحتها الانهر [١٩٥] ثوابا من عند الله والله عنده حسن

193 And their Lord answers them,—I will not waste the work of the worker among you, of male or female: the one of you is from the other.

194 And those who have emigrated and have been turned out of their homes, and have been hurt in My way, and have fought and been killed, I will surely blot out from them their evil works, and I will surely make them enter the Gardens beneath which rivers flow.

195 A recompense from God,—and God, with Him is a goodly recompense.

التواب [١٩٦] لا يغرنك تقلب الذين كفروا في البلاد متاع
قليل [١٩٧] ثم مأواهم جهنم وبئس المهاد لكن الذين
اتقوا ربهم لهم جنت تجري من تحتها الانهر خلدين
فيها نزلا من عند الله وما عند الله خير للابرار [١٩٨] وان
من اهل الكتب لمن يؤمن بالله وما انزل اليكم وما

196 Let not the dealing in the land of those who disbelieve deceive thee. A little provision, then their abode is Hell, and evil the bed.

197 But those who fear their Lord—for them are Gardens beneath which rivers flow,—for ever therein—an entertainment from God; and what is with God is better for the righteous.

198 And verily of the people of the Book are those who believe in God, and what has been sent down to you, and what has been

أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا

[١٩٩] أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

[٢٠٠] يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ○

sent down to them, humbling themselves before God,—they barter not the sign of God for a little price.

199 These, for them their reward is with their Lord: verily God is swift to take count.

200 O ye who believe, be patient, and enjoin patience, and be firm, and fear God, that ye may prosper.

سورة الصف

بسم الله الرحمن الرحيم

[١] سبح لله ما في السموت وما في الارض وهو العزيز
الحكيم [٢] يا ايها الذين امنوا لم تقولون ما لا تفعلون
[٣] كبر مقتا عند الله ان تقولوا ما لا تفعلون [٤] ان الله

## 98. THE RANKS.

(SU'RAH LXI.)

*In the Name of God, the Merciful, the Compassionate.*

1 What is in the heavens and what is in the earth glorifies God: and He is the Mighty, the Wise.

2 O ye who believe, why say ye what ye do not?

3 Most hateful to God is that ye say what ye do not.

4 Verily, God loves those who fight in His way

يحب الذين يقاتلون في سبيله صفا كانهم بنيان مرصوص

[٥] واذ قال موسى لقومه يقوم لم تؤذونني وقد تعلمون

انى رسول الله اليكم فلما زاغوا ازاغ الله قلوبهم

والله لا يهدى القوم الفسقين [٦] واذ قال عيسى ابن مريم

يبنى اسراءيل انى رسول الله اليكم مصدقا لما بين يدى

in ranks as though they were a compact building.

5 And when Moses said to his people, O people, why do ye hurt me when ye already know that I am the apostle of God to you?—and when they swerved, God made their hearts to swerve,—and God guides not the wicked people.

6 And when Jesus son of Mary said, O Children of Israel, verily, I am the apostle of God to you, confirming what was before me of the

مِنَ التَّوْرٰىةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا
جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هٰذَا سِحْرٌ مُبِينٌ [٧] وَمَنْ أَظْلَمُ
مِمَّنِ افْتَرَى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللّٰهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ [٨] يُرِيدُونَ لِيُطْفِئُوا نُورَ اللّٰهِ بِأَفْوَاهِهِمْ
وَاللّٰهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ [٩] هُوَ الَّذِي أَرْسَلَ رَسُولَهُ

Law, and giving glad tidings of an apostle that shall come after me—his name A*h*mad ; —but when he has come to them with evidences, they say, This is plain magic !

7 And who does a greater wrong than he who invents against God a lie, when he is called to Islâm,—and God guides not the wrong-doing people.

8 They desire to put out the light of God with their mouths, but God will perfect His light, although averse the ungodly be.

9 He it is who sent His apostle with guidance

بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ [١٠] يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ
تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ [١١] تُؤْمِنُونَ بِاللَّهِ
وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ
[١٢] يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي

and the religion of truth, that He may shew it above all religion, although averse those who join *others with God* be.

10 O ye who believe, shall I show you a merchandise that shall save you from the painful torment?—

11 Believe in God and His apostle, and strive in the way of God with your wealth and your souls;—that is better for you, if ye do know.

12 He will pardon you your sins, and will make you to enter into Gardens, beneath which

مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَٰلِكَ

الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ

وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٤﴾ يَا أَيُّهَا الَّذِينَ

آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ

مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَآمَنَتْ

rivers flow, and goodly dwellings in the Gardens of Eden;—that is the great bliss.

13 And other things which ye love—help from God and a speedy victory. And give glad tidings to the faithful.

14 O ye who believe, be ye the helpers of God, as Jesus son of Mary said to his apostles, Who will be my helpers to God? The apostles said, We will be the helpers of God;—and

طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَّائِفَةٌ فَأَيَّدْنَا الَّذِينَ
آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ۝

a party of the Children of Israel believed, and a party disbelieved; then We strengthened those who believed above their enemies, and they became the superior.

سورة الحديد

بسم الله الرحمن الرحيم

[١] سبح لله ما في السموت والارض ۚ وهو العزيز الحكيم

[٢] له ملك السموت والارض ۚ يحيي ويميت ۚ وهو على كل

شيء قدير [٣] هو الاول والاخر والظاهر والباطن وهو بكل

## 99. IRON.

( SU'RAH LVII. )

*In the Name of God, the Merciful, the Compassionate.*

1 What is in the heavens and the earth glorifies God, and He is the Mighty, the Wise.

2 His is the kingdom of the heavens and the earth: He quickens and kills: and He is over all things mighty.

3 He is the first and the last and the manifest and the hidden: and He all things

شَيْءٍ عَلِيمٌ [٤] هُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا
كُنْتُمْ وَاللّٰهُ بِمَا تَعْمَلُونَ بَصِيرٌ [٥] لَهُ مُلْكُ السَّمٰوٰتِ
وَالْأَرْضِ وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُورُ [٦] يُولِجُ اللَّيْلَ فِي النَّهَارِ

doth know.

4 He it is who created the heavens and the earth in six days, then ascended the Throne; He knows what goes into the earth and what comes out of it, and what comes down from heaven and what rises up to it, and He is with you wherever ye are; and God what ye do doth see.

5 His is the kingdom of the heavens and the earth, and to God are returned the affairs.

6 He makes the night to pass into the day, and

ويولج النهار في الليل وهو عليم بذات الصدور [٧] امنوا
بالله ورسوله وانفقوا مما جعلكم مستخلفين فيه فالذين
امنوا منكم وانفقوا لهم اجر كبير [٨] وما لكم
لا تؤمنون بالله والرسول يدعوكم لتؤمنوا بربكم وقد اخذ
ميثاقكم ان كنتم مؤمنين [٩] هو الذي ينزل على عبده

He makes the day to pass into the night, and He knows the innermost of the breasts.

7 Believe in God and His apostle, and give of what He has made you to inherit;—and those who believe among you and spend *in alms*, for them is a great reward.

8 And what is in you that ye do not believe in God, and the apostle calls you to believe in your Lord, and already He has taken your covenant if ye are believers.

9 He it is who sends down upon His servant

آيٰتٍ بَيِّنٰتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمٰتِ إِلَى النُّورِ وَإِنَّ اللّٰهَ
بِكُمْ لَرَءُوفٌ رَحِيمٌ [١٠] وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللّٰهِ
وَلِلّٰهِ مِيرٰثُ السَّمٰوٰتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ
مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ أُولٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا
مِنْ بَعْدُ وَقٰتَلُوا وَكُلًّا وَعَدَ اللّٰهُ الْحُسْنٰى وَاللّٰهُ بِمَا تَعْمَلُونَ

evident signs, that He may bring you forth from darkness into light; and verily, God is to you certainly Kind, Compassionate.

10 And what is in you that ye spend not in the way of God? and God's is the heritage of the heavens and the earth. Not alike amongst you is he who has spent before the Victory and fought: there are greater in rank than those who spend afterwards and fight. But to all God promises good; and God of what ye do is informed.

خبير [١١] من ذا الذي يقرض الله قرضا حسنا فيضعفه
له وله اجر كريم [١٢] يوم ترى المؤمنين والمؤمنت
يسعى نورهم بين ايديهم وبايمانهم بشركم اليوم جنت
تجري من تحتها الانهر خلدين فيها ذلك هو الفوز العظيم
[١٣] يوم يقول المنفقون والمنفقت للذين امنوا

1 Who is it that will lend to God a good loan? for He will double it to him, and for him is a generous reward.

12 On the day thou shalt see the faithful men and the faithful women,—their light running before them, and on their right hand—Glad tidings for you to-day; Gardens beneath which rivers flow; for ever therein;—that is the great bliss.

13 On that day the hypocrites, men and women, shall say to those who believe, Wait for us

انظرونا نقتبس من نوركم قيل ارجعوا وراءكم فالتمسوا
نورا فضرب بينهم بسور له باب باطنه فيه الرحمة وظاهره
من قبله العذاب ينادونهم الم نكن معكم قالوا بلى
ولكنكم فتنتم انفسكم وتربصتم وارتبتم وغرتكم
الاماني حتى جاء امر الله وغركم بالله الغرور [١٤] فاليوم لا يؤخذ

that we may kindle at your light. It shall be said, Return behind you and seek light; and there shall be struck out between them a wall with a gate; inside it mercy, and outside of it—before it—the torment. They shall cry out to them, Were we not with you? they shall say, Yea, but ye did tempt yourselves, and did wait, and did doubt, and your wishes deceived you until there came the bidding of God, and the deceiver deceived you concerning God.

14 Then this day there shall not be taken from

مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ
وَبِئْسَ الْمَصِيرُ [١٥] أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ
لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ
فَاسِقُونَ [١٦] اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

you a ransom, nor from those who disbelieve your abode the Fire; it is your master, and evil the journey.

15 Is not the time come to those who believe that their hearts be humbled at the mention of God, and what has been sent down of the truth, and that they be not like those who had been given the Book before, and to whom was extended the time, but their hearts were hardened, and many of them were wicked?

16 Know that God quickens the earth after its

قد بينا لكم الايت لعلكم تعقلون [١٧] ان المصدقين
والمصدقت واقرضوا الله قرضا حسنا يضعف لهم ولهم اجر
كريم [١٨] والذين امنوا بالله ورسله اولئك هم الصديقون
والشهداء عند ربهم لهم اجرهم ونورهم والذين كفروا
وكذبوا بايتنا اولئك اصحب الجحيم [١٩] اعلموا

death; already have We made clear to you the signs, that ye may have sense.

17 Verily, the alms-givers, men and women, and those who lend to God a goodly loan,—doubled shall it be to them, and for them is a generous reward.

18 And those who believe in God and His apostles;—these; they are the sincere;—and the martyrs with their Lord;—for them their reward and their light; and those who disbelieve and call Our signs lies, these the people of the Fierce Fire.

اعلموا أنما الحيوة الدنيا لعب ولهو وزينة وتفاخر بينكم
وتكاثر في الأموال والأولاد كمثل غيث أعجب الكفار
نباته ثم يهيج فتراه مصفرا ثم يكون حطاما وفي الآخرة
عذاب شديد [٢٠] ومغفرة من الله ورضوان وما الحيوة الدنيا
إلا متاع الغرور [٢١] سابقوا إلى مغفرة من ربكم وجنة

19 Know that the life of this world is a sport and a play, and an adornment, and a thing to boast of among you, and the multipyling of wealth and children is like a rain-growth: its vegetation pleases the husbandmen, then they wither away,—and thou mayest see them all yellow, then they become stubble; and in the Hereafter is severe torment.

20 Or pardon from God and *His* pleasure;—but the life of this world is no other than a deceitful provision.

21 Hasten emulously for pardon from your Lord,

عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ [٢٢] مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ
إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ
[٢٣] لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

and the Garden, whose breadth is as the breadth of the heaven and the earth, prepared for those who believe in God and His apostles; that is the grace of God: He gives it to whom He pleases: and God is of great grace.

22 No accident happens in the earth, nor in yourselves, but was in the Book before We created it; verily, that is to God easy.

23 That ye be not distressed over what escape you, and rejoice not for what comes to

واللّه لا يحب كل مختال فخور [٢٤] الذين يبخلون
ويامرون الناس بالبخل ومن يتول فان اللّه هو الغني الحميد
[٢٥] لقد ارسلنا رسلنا بالبينت وانزلنا معهم الكتب
والميزان ليقوم الناس بالقسط وانزلنا الحديد فيه
باس شديد ومنافع للناس وليعلم اللّه من ينصره ورسله

you;—and God loves not any arrogant boaster.

24 Those who are covetous and bid men be covetous,—and he who turns back, then verily, God—He is the Rich, the Glorified.

25 We have certainly sent Our apostles with evidences, and have sent down with them the Book, and the balance,—that men might stand by equity,—and have sent down Iron wherein is severe violence and advantage to men,—that God may know him who helps

بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ [٢٦] وَلَقَدْ أَرْسَلْنَا نُوحًا
وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُم مُّهْتَدٍ ۖ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ [٢٧] ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا
وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ ۖ وَجَعَلْنَا
فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۚ وَرَهْبَانِيَّةً

Him and His apostles in secret; verily, God is Strong, Mighty.

26 And We have certainly sent Noah and Abraham, and placed in their posterity prophecy and the Book, and some of them are guided, but many of them are wicked.

27 Then We followed up their footsteps with Our apostles, and We followed them up with Jesus son of Mary, and We gave him the Evangel; and We put into the hearts of those who followed him kindness and compassion; but mo-

ابتدعوها ما كتبناها عليهم الا ابتغاء رضوان الله فما رعوها
حق رعايتها فآتينا الذين آمنوا منهم اجرهم وكثير منهم
فاسقون [٢٨] يا ايها الذين آمنوا اتقوا الله وآمنوا برسوله
يؤتكم كفلين من رحمته ويجعل لكم نورا تمشون به
ويغفر لكم والله غفور رحيم [٢٩] لئلا يعلم اهل الكتاب

nasticism, they invented it: We did not prescribe it to them, but only the seeking the pleasure of God, but they observed it not as it ought of right to have been observed: and We gave to those who believed amongst them their reward: but many of them were wicked.

28 O ye who believe, fear God and believe in His apostle: He will give you two portions of His mercy, and make for you a light to walk in,—and pardon you;—and God is Forgiving, Compassionate;—

29 That the people of the Book may know that

أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ
مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

they have no power over anything of the grace of God, and that grace is in the hand of God: He gives it to whom He pleases, and God is of great grace.

سورة النساء

بسم الله الرحمن الرحيم

١ يا أيها الناس اتقوا ربكم الذي خلقكم من نفس
واحدة وخلق منها زوجها وبث منهما رجالا كثيرا
ونساء واتقوا الله الذي تساءلون به والأرحام إن الله

## 100. WOMEN.

( SU'RAH IV. )

*In the Name of God, the Merciful, the Compassionate.*

1 O ye people, fear your Lord who created you from one soul, and created from it its mate, and spread abroad from them two many men and women. And fear God by whom ye beg of one another, and the wombs; verily God is

كَانَ عَلَيْكُمْ رَقِيبًا [٢] وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا
الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ
كَانَ حُوبًا كَبِيرًا [٣] وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانْكِحُوا
مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

over you a watcher.

2 And give to the orphans their wealth, and give not in exchange bad for good, and devour not their wealth to your wealth; verily, it is a great sin.

3 And if ye fear that ye shall not be fair towards orphans, then marry what seems good to you of women, by twos, and threes, and fours; but if ye fear that ye shall not be equitable, then one only, or what your right hands have possessed,—that will be nearer to not being inequitable. And give women their

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ
مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا [٤] وَلَا تُؤْتُوا السُّفَهَاءَ
أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا [٥] وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا
النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ

dowry freely, but if they are good enough to give up to you anything thereof themselves, then devour it with good digestion and appetite.

4 And give not to fools your wealth which God has made you to stand by, but provide them therewith, and clothe them, and speak to them a fair speech.

5 And prove the orphans until they reach the age of marriage, and if ye perceive in them soundness, then deliver to them their wealth;

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا [٦] أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ [٧] فَإِذَا
دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ
حَسِيبًا [٨] لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ

but devour it not extravagantly and hastily

6 For that they are growing up. And he who is rich let him abstain, but he who is poor shall devour in fairness.

7 And when ye deliver to them their wealth, then take witnesses over them, and enough is God at taking account.

8 For men is a portion of what parents and kindred leave; and for women a portion of what parents and kindred leave, of what

أو كثر نصيبا مفروضا [٩] وإذا حضر القسمة أولوا القربى
واليتمى والمسكين فارزقوهم منه وقولوا لهم قولا
معروفا [١٠] وليخش الذين لو تركوا من خلفهم ذرية
ضعفا خافوا عليهم فليتقوا الله وليقولوا قولا سديدا
[١١] إن الذين يأكلون أموال اليتمى ظلما إنما يأكلون

is little thereof or much, a determined portion.

9 And when there are present at the division those who are of kin and the orphans and the poor, then provide them therewith, and speak to them a fair speech.

10 And let those fear who if they leave behind them a weakly offspring, would fear for them. So let them fear God, and speak a straightforward speech.

11 Verily, those who devour the wealth of orphans wrongfully only devour into their bel-

فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا [١٢] يُوصِيكُمُ اللَّهُ فِي

أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ فَإِنْ كُنَّ نِسَاءً

فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا

النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ

وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ

lies fire and shall broil in the Blaze.

12 God enjoins you concerning your children: for a male is the like of the share of two females; but if there be females above two, then for them is two-thirds of what he leaves, and if there be but one, then for her is the half; and for his parents, each of them, a sixth of what he leaves, if he has a child; but if he have no child, and his parents be his heirs, then for his mother is the third, and if he

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا
أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
نَفْعًا فَرِيضَةً مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا [١٣] وَلَكُمْ
نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ
لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا

have brothers, then for his mother is the sixth, after the legacies bequeathed and debts. Your fathers and your children, ye know not which of them is nearest to you in usefulness ;—an ordinance from God : verily God is Knowing, Wise.

13 And for you is half of what your wives leave, if they have no issue; but if they have issue, then for you is the fourth of what they leave, after the legacies which they shall have bequeathed and debts.

اودين [١٤] ولهن الربع مما تركتم ان لم يكن لكم ولد ج

فان كان لكم ولد فلهن الثمن مما تركتم من بعد وصية

توصون بها او دين [١٥] وان كان رجل يورث كلالة او امراة وله

اخ او اخت فلكل واحد منهما السدس ج فان كانوا اكثر

من ذلك فهم شركاء في الثلث من بعد وصية يوصى بها او دين

14 And for them is the fourth of what ye leave if ye have no issue; but if ye have issue, then for them is the eighth of what ye leave, after the legacies which ye shall have bequeathed and debts.

15 And if a man or a woman be inherited by one who is neither parent nor child, and he have a brother or sister, then for each of them two is a sixth; but if there be more than that, then shall they be sharers in a third, after the legacies shall have been bequeathed, and debts;

[١٦] غير مضار وصية من الله والله عليم حليم [١٧] تلك
حدود الله ومن يطع الله ورسوله يدخله جنت تجرى
من تحتها الانهر خلدين فيها وذلك الفوز العظيم
[١٨] ومن يعص الله ورسوله ويتعد حدوده يدخله نارا
خالدا فيها وله عذاب مهين [١٩] واللتى يأتين الفاحشة

16 Without prejudice;—an injunction from God; and God is Knowing, Mild.

17 These are the bounds of God, and he who obeys God and His apostle, He will make him enter into Gardens beneath which rivers flow,—for eve therein,—and that is the great bliss.

18 And he who rebels against God and His apostle, and transgresses His bounds, He will make him enter into Fire,—for ever therein, —and for him is a shameful torment.

19 And those of your women who have come in

مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن شَهِدُوا
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ
لَهُنَّ سَبِيلًا [٢٠] وَاللَّذَانِ يَأْتِيَانِهَا مِنكُمْ فَآذُوهُمَا ۖ فَإِن تَابَا
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا
[٢١] إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ

for filthy action, bring against them four witnesses from among yourselves; then if they bear witness, then keep them in houses, until death release them, or God make for them a way.

20 And those two of you who come in for it, hurt them both; but if they turn and amend, then turn from them; verily, God is Relenting, Compassionate.

21 Upon God only devolves *the acceptance of* the repentance of those who have done evil

ثم يتوبون من قريب فأولئك يتوب الله عليهم وكان
الله عليما حكيما [٢٢] وليست التوبة للذين يعملون
السيئات حتى إذا حضر أحدهم الموت قال إني تبت الئن
ولا الذين يموتون وهم كفار أولئك أعتدنا لهم عذابا
أليما [٢٣] يا أيها الذين آمنوا لا يحل لكم أن ترثوا النساء

in ignorance and then turned speedily;—
these will God turn to; and God is Knowing, Wise.

22 But there is no *accepting* the repentance of those who do evil until when death presents itself to one of them, he says, Verily I repent now; nor of those who die while they are ungodly; these, We have prepared for them a painful torment.

23 O ye who believe, it is not lawful for you to be heirs of women by force; nor hinder them

كرها ولا تعضلوهن لتذهبوا ببعض ما اتيتموهن
الا ان يأتين بفاحشة مبينة وعاشروهن بالمعروف فان
كرهتموهن فعسى ان تكرهوا شيئا ويجعل الله فيه خيرا
كثيرا [٢٣] وان اردتم استبدال زوج مكان زوج واتيتم
احدهن قنطارا فلا تأخذوا منه شيئا اتأخذونه بهتانا

that ye may go off with part of what ye have given them, unless they have come in for a plain filthy action; but associate with them in fairness, for if ye are averse from them, it may be that ye are averse from a thing while God has put therein much good.

24 And if ye desire to exchange a wife in place of another, and have given the one of them a qinṭâr, take not away from it anything. Will ye take it by calumny and a manifest sin?

وَإِثْمًا مُّبِينًا [٢٥] وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ

إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا [٢٦] وَلَا تَنكِحُوا

مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً

وَمَقْتًا وَسَاءَ سَبِيلًا [٢٧] حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ

25 And how shall ye take it, when already the one of you has gone in to the other, and they have taken from you a strict bond?

26 And marry not women your fathers married, except what is already past: verily it is a filthy action, and hateful, and an evil way.

27 Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and the

وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ

الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ

مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ

بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ

أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ

daughters of brothers, and the daughters of sisters, and your mothers who have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters who are your wards, *born* of your wives to whom ye have gone in—but if ye have not gone in to them, then it is no crime in you,—and the lawful spouses of your sons from your loins; and that ye form a connexion between two sisters—except what is

الله كان غفورا رحيما [٢٨] والمحصنت من النساء الا
ما ملكت ايمانكم كتب الله عليكم ج واحل لكم ما وراء
ذلكم ان تبتغوا باموالكم محصنين غير مسافحين
فما استمتعتم به منهن فاتوهن اجورهن فريضة ولا جناح
عليكم فيما تراضيتم به من بعد الفريضة ان الله

already past. Verily, God is Forgiving, Compassionate.

28 And the married among women, except what your right hands have possessed: an ordinance of God upon you. And lawful to you is what is beside that, that ye may seek with your wealth *wives* marrying *them, and* not fornicating. And for what advantage ye receive from them, give them their dower as a due; and it is no crime in you for what ye shall have agreed on after the due. Verily,

كَانَ عَلِيمًا حَكِيمًا [٢٩] وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِن مَّا مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ
الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُم ۚ بَعْضُكُم مِّن بَعْضٍ ۚ
فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ [٣٠] فَإِذَا أُحْصِنَّ

God is Knowing, Wise.

29 And whoso among you cannot go the length of marrying believing marriageable women, then *let him marry* of what your right hands have possessed of believing maidens—and God best knows your faith. The one of you is from the other; so marry them with the permission of their people, and give them their dower in fairness—they being chaste, not fornicating, nor receiving paramours.

30 But when they are married, if they come in

فإن أتين بفاحشة فعليهن نصف ما على المحصنات من
العذاب ذلك لمن خشي العنت منكم وأن تصبروا
خير لكم والله غفور رحيم [٣١] يريد الله ليبين لكم
ويهديكم سنن الذين من قبلكم ويتوب عليكم والله
عليم حكيم [٣٢] والله يريد أن يتوب عليكم ويريد

for a filthy action, then upon them is a torment half of what is for free married women. That is for him among you who fears to do wrong, but that ye should have patience is better for you. And God is Forgiving, Compassionate.

31 God desires to make plain to you, and to guide you into the ways of those who were before you, and to turn to you in mercy; for God is Knowing, Wise.

32 And God desires to turn towards you, but

الذين يتبعون الشهوت ان تميلوا ميلا عظيما

يريد الله ان يخفف عنكم ج وخلق الانسان ضعيفا

[٣٣] يا ايها الذين امنوا لا تاكلوا اموالكم بينكم بالباطل

الا ان تكون تجارة عن تراض منكم ولا تقتلوا انفسكم

ان الله كان بكم رحيما [٣٤] ومن يفعل ذلك عدوانا

those who follow lusts, desire that ye should swerve with great swerving. God desires to make it light to you, for man was created weak.

33 O ye who believe, devour not your wealth among yourselves in vanity, unless there be merchandizing by consent among yourselves; and kill not yourselves. Verily God is to you compassionate.

34 And whoso does that maliciously and wrong-

وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرًا [٣٥] إِنْ

تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ

نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا [٣٦] وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ

بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ

نَصِيبٌ مِمَّا اكْتَسَبْنَ ۚ وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ

fully, We will in the end cast him into the Fire,—and that is to God easy.

35 If ye avoid great things which ye has forbidden, We will remove from you your evils, and make you enter with a noble entry.

36 And covet not what God has graced some of you with above the others;—for the men is a portion of what they earn, and for the women a portion of what they earn; but ask God of His grace; verily, God all things does know.

بِكُلِّ شَيْءٍ عَلِيمًا [٣٧] وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا [٣٨] الرِّجَالُ قَوَّامُونَ
عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا
مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ
وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ

37 And to every one have We appointed heirs of what parents and kindred leave, and those whom your right hands have joined; so give them their portion. Verily God is over all things a witness.

38 Men are stand above women, for that God has graced the one of them above the other, and for that they spend of their wealth. So the virtuous women are devoted, careful in secret, for that God watches. But those whose perverseness ye fear, admonish them, and

واضربوهن ۚ فإن أطعنكم فلا تبغوا عليهن سبيلا
إن الله كان عليا كبيرا [٣٩] وإن خفتم شقاق بينهما
فابعثوا حكما من أهله وحكما من أهلها ۚ إن يريدا
إصلاحا يوفق الله بينهما ۗ إن الله كان عليما خبيرا
[٤٠] واعبدوا الله ولا تشركوا به شيئا وبالوالدين

leave them into beds apart, and beat them; but if they obey you, then seek not against them a way; verily, God is High, Great.

39 And if ye fear a breach between the two, then appoint a judge from his people and a judge from her people: if they desire a reconciliation, God will arrange between them; verily God is Knowing, Informed.

40 And serve God, and join not anything with Him, and to parents be good, and to those

إحسانا وبذي القربى واليتمى والمسكين والجار ذي القربى
والجار الجنب والصاحب بالجنب وابن السبيل وما ملكت
أيمانكم إن الله لا يحب من كان مختالا فخورا [٣١] الذين
يبخلون ويأمرون الناس بالبخل ويكتمون ما آتاهم الله
من فضله وأعتدنا للكافرين عذابا مهينا [٣٢] والذين

of kin, and to orphans, and the poor, and the neighbour who is of kin, and the neighbour who is a stranger, and the companion at the side, and the son of the road, and what your rights have possessed. Verily God loves not him who is proud, boastful;

41 Who are niggardly, and bid men be niggards, and hide what God has given them of His grace, and We have prepared for the ungodly a disgraceful torment.

42 And those who spend their wealth to be seen

يُنفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ

الْآخِرِ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا [٣٣] وَمَاذَا

عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ

وَكَانَ اللَّهُ بِهِمْ عَلِيمًا [٣٤] إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا

of men, and believe not in God nor in the Day of the Hereafter. And whoso has the devil for his companion, an evil companion *has he.*

43 And what is it to them if they believe in God and the Day of the Hereafter and spend of what God has provided them with? but God knows about them.

44 Verily God will not wrong by the weight of a mite, and if it's a good work, He will double it, and will give from Himself a great reward.

[٤٥] فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ
هَٰؤُلَاءِ شَهِيدًا ۝ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ
لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا [٤٦] يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا
مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِن

45 Then, how will it be when WE shall bring of every people a witness and shall bring thee a witness against these? On the Day when those who have disbelieved and have rebelled against the apostle, shall wish the earth were levelled with them; and they shall not hide from God any discourse.

46 O ye who believe, come not near to prayer while ye are drunk, until ye know what ye say, nor while polluted,— unless ye are passing by the way,—until ye have washed yourselves.

كُنتُم مَّرضَىٰ أَو عَلَىٰ سَفَرٍ أَو جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ
أَو لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا
(٤٧) أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ
الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ۝ وَاللَّهُ أَعْلَمُ

But if ye are sick, or on a journey, or one of you come from the privy, or have touched a woman, and find not water, then use pure sand, and rub your faces and your hands with it; verily God is Forgiving, Pardoning.

47 Hast thou not seen those who have been given a part of the Book?—they buy error and desire that ye may err from the way; but God best knows your enemies, and God suffices as

بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا [٤٨] مِنَ الَّذِينَ هَادُوا

يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ

مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ [٤٩] وَلَوْ أَنَّهُمْ

قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَ

أَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

a patron, and sufficient is God as a helper.

48 Of those who are Jews some pervert the words from their places, and say, We have heard, and have rebelled, and listen thou without hearing,—and Râ'inâ, twisting it with their tongues and taunting about religion;

49 But if they had said, We have heard, and have obeyed, so listen, and Unzurnâ, it would certainly have been better for them, and more upright; but God has cursed them in their unbelief, and none believe except a few.

[٥٠] يا أيها الذين أوتوا الكتب آمنوا بما نزلنا مصدقا لما
معكم من قبل أن نطمس وجوها فنردها على أدبارها أو
نلعنهم كما لعنا أصحب السبت وكان أمر الله مفعولا
[٥١] إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن
يشاء ومن يشرك بالله فقد افترى إثما عظيما [٥٢] ألم تر

50 O ye who have been given the Book, believe in what We have sent down confirming what is with you before We deface faces and twist them round backward, or curse them as We cursed the people of the Sabbath,—and the command of God is to be done.

51 Verily, God will not pardon the joining with Him *of others*, but will pardon anything beside that, to whom He pleases. And whoso joins *anything* with God, he has devised a great sin.

إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ
وَلَا يُظْلَمُونَ فَتِيلًا [٥٢] انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا [٥٣] أَلَمْ تَرَ إِلَى الَّذِينَ
أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

52 Hast thou not seen those who justify them, selves? but God justifies whom He pleases, and they shall not be wronged a hair.

53 Look, how they invent against God a lie, and this is a manifest sin enough.

54 Hast thou not seen those who have been given a portion of the Book? they believe in Jibt and *Tâghût*, and say of those who disbelieve, These are better guided than those who believe in the way.

[٥٥] اولئك الذين لعنهم الله ومن يلعن الله فلن تجد له
نصيرا [٥٦] ام لهم نصيب من الملك فاذا لا يؤتون الناس
نقيرا [٥٧] ام يحسدون الناس على ما اتهم الله من فضله ج
فقد اتينا ال ابرهيم الكتب والحكمة واتينهم ملكا
عظيما [٥٨] فمنهم من امن به ومنهم من صد عنه وكفى

55 These are they whom God has cursed, and he whom God has cursed, never shalt thou find for him a helper.

56 Shall they have a portion of the Kingdom? but then they would not give to men the speck in a date-stone.

57 Do they envy men for what God has given them of His grace? And already have We given to the people of Abraham the Book and judgment, and have given them a great kingdom.

58 And of them is he who believes in it, and of them is he who turns *others* from it, but

بِجَهَنَّمَ سَعِيرًا [٥٩] إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ
نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا [٦٠] وَالَّذِينَ آمَنُوا وَ
عَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا

enough is the blazing Hell.

59 Verily, those who disbelieve in Our signs, in the end will We broil them in the Fire; so often as their skins are burnt, We will change them for other skins, that they may taste the torment. Verily, God is Mighty, Wise.

60 And those who believe, and do good works, We will make them enter into Gardens beneath which rivers flow,—for ever therein and ever;—for them therein are wives purified; and We will make them enter into shadowing shades.

قَلِيلًا [٦١] إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۙ
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ
نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا
[٦٢] يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

61 Verily, God bids you restore the trusts to their owners; and when ye judge between men that ye judge with equity; verily excellent is what God admonishes you with. Verily, God is Hearing, Seeing.

62 O ye who believe, obey God and obey the apostle, and those in authority amongst you; and if ye quarrel about anything, refer it to God and the apostle, if ye believe in God

وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا [٦٣] أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ
أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا
بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

and the Day of the Hereafter; that were the best and excellent interpretation.

63 Hast thou not seen those who imagine that they believe in what is sent down to thee, and what was sent down before thee?—they desire to be judged before *Tâghût*, though already bidden to disbelieve therein; and the devil desires to mislead them into a wide error.

[٦٤] وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ
رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا [٦٥] فَكَيْفَ
إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ
يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا [٦٦] أُولَٰئِكَ
الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

64 And when it is said to them, Come to what God has sent down and to the apostle; thou seest the hypocrites turn aside from thee, turning aside.

65 But how will it be when there shall befall them a misfortune for what their hands have sent on before? Then will they come to thee swearing by God, We desired nothing but good and concord.

66 These are they—God knows what is in their hearts; so turn away from them, and admo-

وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا [٦٧] وَمَا أَرْسَلْنَا مِن رَّسُولٍ
إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ
تَوَّابًا رَّحِيمًا [٦٨] فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ
فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا

nish them, and speak to them into their souls a word which may tell.

67 And We have not sent any apostle but that he might be obeyed by the permission of God, and if they, when they have wronged their souls, come to thee and ask pardon of God, and the apostle asks pardon for them, they will surely find God Relenting, Compassionate.

68 But no—by thy Lord! they will not believe, until they have made thee judge of what they dispute among themselves, then shall they not find in themselves any difficulty in what

قضيت ويسلموا تسليما [٦٩] ولو انا كتبنا عليهم
ان اقتلوا انفسكم او اخرجوا من دياركم ما فعلوه الا
قليل منهم ولو انهم فعلوا ما يوعظون به لكان
خيرا لهم واشد تثبيتا [٧٠] واذا لاتيناهم من لدنا اجرا
عظيما [٧١] ولهديناهم صراطا مستقيما ومن يطع الله

thou shalt decide, and shall submit with submission.

69 But if We had prescribed for them, Kill yourselves, or go forth from your homes, they would not have done it, except a few of you; but if they had done what they are admonished with, it would surely have been better for them, and stronger for assurance.

70 And then should We have surely given them a great reward, and should surely have guided them into the straight way.

71 And whose obeys God and the apostle,—these

وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا
[٧٢] ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا [٧٣] يَا أَيُّهَا
الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوِ انْفِرُوا جَمِيعًا
[٧٤] وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ ۖ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ

shall be with those whom God has favoured of the prophets, and the truthful, and the martyrs, and the righteous; and excellent a company these.

72 That is the grace from God, and God suffices as a knower.

73 O ye who believe take your precautions, and sally in detachments, or sally in a body.

74 And verily there is of you one who lags behind, and if a misfortune befalls you, says, God

قد انعم الله علي اذ لم اكن معهم شهيدا [٧٥] ولئن
اصابكم فضل من الله ليقولن كان لم تكن بينكم وبينه مودة
يليتني كنت معهم فافوز فوزا عظيما [٧٦] فليقاتل في
سبيل الله الذين يشرون الحيوة الدنيا بالاخرة ومن يقاتل
في سبيل الله فيقتل او يغلب فسوف نؤتيه اجرا عظيما

has been gracious to me since I was not present with them ;

75 And surely if there comes to you grace from God, he says (as though there never was any friendship between you and him), O that I were with them, for then should I have a great bliss.

76 So let those fight in the way of God who barter the life of this world for the Hereafter; and whoso fights in the way of God, and is killed or is victorious, in the end We will give him a great reward.

[٧٧] وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا
مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۚ وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا
[٧٨] الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا

77 And what is in you that ye fight not in the way of God, and for the weak among men and women and children, who say, Our Lord bring us forth from this city whose people are wrong-doers, and make for us from before Thee a patron, and make for us from before Thee a helper.

78 Those who believe fight in the way of God, and those who disbelieve fight in the way

يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۖ إِنَّ كَيْدَ
الشَّيْطَانِ كَانَ ضَعِيفًا [٧٦] أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ
الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ
خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۖ لَوْلَا أَخَّرْتَنَا

of *Tâghût*: so fight against the friends of the devil; verily, the craft of the devil is weak.

79 Hast thou not seen those to whom it was said, Withhold your hands, and be steadfast in prayer and give alms; and when it was prescribed to them to fight, lo! a party of them fear men as with the fear of God or with a greater fear, and say, Our Lord, why hast thou prescribed to us fighting? Couldst thou not respite us to a nearer term? Say

إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ
لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا [٨٠] أَيْنَ مَا تَكُونُوا يُدْرِككُّمُ
الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ
يَقُولُوا هَٰذِهِ مِنْ عِندِ اللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَٰذِهِ
مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ ۖ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ

thou, The provision of this world is small, and the Hereafter is better for him who fears *to do wrong*, and ye shall not be wronged a hair.

80 Wherever ye be, death will find you out although ye be in lofty towers. And if good happen to them, they say, This from God; but if evil befalls them, they say, This is from thee; say thou, All is from God. But what has come to these people that they are

يفقهون حديثا [٨١] ما أصابك من حسنة فمن الله وما أصابك
من سيئة فمن نفسك وأرسلناك للناس رسولا وكفى بالله
شهيدا [٨٢] من يطع الرسول فقد أطاع الله ومن تولى فما
أرسلناك عليهم حفيظا [٨٣] ويقولون طاعة فإذا
برزوا من عندك بيت طائفة منهم غير الذي تقول والله

not near to discerning a saying.

81 What happens to thee of good is from God, and what befalls thee of evil is from thyself. And We have sent thee to men as an apostle: and enough is God for a witness.

82 Whoso obeys the apostle, has obeyed God; and whoso turns back, We have not sent thee to be a keeper over them.

83 And they say, Obedience; but whent hey come forth from thee, a party of them brood by night over other than what thou sayest; but

يَكْتُبُ مَا يُبَيِّتُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ
وَكِيلًا [٨٤] أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا [٨٥] وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ
أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ
مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ

God writes down what they brood over by night; so turn from them, and rely upon God, and enough is God as a guardian.

84 Do they not then meditate on the Qur'ân? And if it were from any other than God, they would surely have found therein many contradictions.

85 And when there comes to them a matter of security or fear they publish it, but if they reported it to the apostle and to those in authority among them, those would surely have known it who desire information from them, and if it were not for the grace of God

عليكم ورحمته لاتبعتم الشيطن الا قليلا [٨٦] فقاتل
في سبيل الله لا تكلف الا نفسك وحرض المؤمنين عسى الله
ان يكف بأس الذين كفروا والله اشد بأسا واشد تنكيلا
[٨٧] من يشفع شفاعة حسنة يكن له نصيب منها ومن يشفع
شفاعة سيئة يكن له كفل منها وكان الله على كل شيء مقيتا

upon you, and His mercy, ye had surely followed the devil except a few.

86 So fight thou in the way of God, thou art not obliged beyond thyself; and stir up the faithful, it may be that God will restrain the violence of those who disbelieve; and God is the stronger in violence and the stronger in punishing.

87 He who intercedes with a good intercession shall have a portion thereof; and he who intercedes with an evil intercession shall have an equal thereof; and God keeps watch over all things.

[٨٨] وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها
إن الله كان على كل شيء حسيبا [٨٩] الله لا إله إلا هو
ليجمعنكم إلى يوم القيمة لا ريب فيه ومن أصدق من الله حديثا
[٩٠] فما لكم في المنفقين فئتين والله أركسهم بما كسبوا
أتريدون أن تهدوا من أضل الله ومن يضلل الله فلن

88 And when ye are greeted with a greeting, greet ye with a better than it, or return the same; verily God takes count of all things.

89 God! there is no God but He! He will surely gather you together on the Day of Resurrection—there is no doubt therein. And who is more true than God in *His* saying.

90 Then what is in you that ye are two parties concerning the hypocrites, when God has overturned them for what they have done? Desire ye that ye should guide him whom God has lead astray? and he whom God

تجد له سبيلا [٩١] ودوا لو تكفرون كما كفروا فتكونون
سواء فلا تتخذوا منهم اولياء حتى يهاجروا في سبيل الله
فان تولوا فخذوهم واقتلوهم حيث وجدتموهم ولا
تتخذوا منهم وليا ولا نصيرا [٩٢] الا الذين يصلون الى قوم
بينكم وبينهم ميثاق او جاءوكم حصرت صدورهم ان

leads astray, thou shall never find for him a way.

91 They desire that ye disbelieve as they disbelieve and ye become alike; so take not from among them patrons until they emigrate in the way of God; and if they turn back, then take them and kill them wherever ye find them and take not from among them a patron or helper;

92 Except those who go to a people between whom and you is an alliance, or come to you while their breasts prevent them from fighting you

يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ
عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ
وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا
[١٣] سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا
قَوْمَهُمْ ۖ كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِنْ لَمْ

or fighting their people; and if God pleased, He would surely have given them dominion over you, and they would surely have fought you; but if they depart from you and fight not against you, and offer you peace, then God has not made for you a way against them.

93 Ye will find others who seek for quarter from you and quarter from their people; so often as they return to sedition they shall be overturned therein; and if they retire not from

يعتزلوكم ويلقوا اليكم السلم ويكفوا ايديهم فخذوهم
واقتلوهم حيث ثقفتموهم واولئكم جعلنا لكم عليهم
سلطانا مبينا [٩٤] وما كان لمؤمن ان يقتل مؤمنا الا خطاء
ومن قتل مؤمنا خطاء فتحرير رقبة مؤمنة ودية مسلمة
الى اهله الا ان يصدقوا فان كان من قوم عدو لكم

you, nor offer you peace, nor withhold their hands, then take them and kill them wherever ye find them,—and these, We have given you plain authority against them.

94 And it is not for a believer to kill a believer, unless by mistake; and whoso kills a believer by mistake shall free the neck of a believer, and give the blood-money to his people, unless they remit *it* as alms; but if he be of a

وهو مؤمن فتحرير رقبة مؤمنة وإن كان من قوم
بينكم وبينهم ميثاق فدية مسلمة إلى أهله وتحرير
رقبة مؤمنة فمن لم يجد فصيام شهرين متتابعين
توبة من الله وكان الله عليما حكيما [٩٥] ومن يقتل
مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله

people hostile to you, and is a believer, then let him free a believer's neck, and if he be of a people between whom and you is an alliance, then the blood-money to be paid to his people and the freeing of a believer's neck; and he who finds not *the wherewithal*, a fast of two consecutive months—a penance from God; and God is Knowing, Wise.

95 And whoso kills a believer purposely, then his reward is Hell,—for ever therein;—and God shall be angry with him, and curse him, and

عليه ولعنه واعد له عذابا عظيما [٩٦] يا ايها الذين
امنوا اذا ضربتم في سبيل الله فتبينوا ولا تقولوا لمن
القى اليكم السلم لست مؤمنا تبتغون عرض الحيوة
الدنيا فعند الله مغانم كثيرة كذلك كنتم من قبل
فمن الله عليكم فتبينوا ان الله كان بما تعملون

prepare for him a great torment.

96 O ye who believe, when ye are knocking about in the way of God, be discerning; and say not to him who offers you, Peace! Thou art not a believer, seeking the accidental of the life of this world; but with God are many spoils. Thus ye have been formerly; but God has been gracious to you; so be ye discerning, verily God is informed of what ye do.

خَبِيرًا [٩٧] لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي
الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ
دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ
عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا [٩٨] دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً

97 Not alike are those who sit *at home* of the faithful (other than those who have a hurt) and those who exert themselves in the way of God with their wealth and their souls. God has blessed those who strive with their wealth and their souls above those who sit *at home* by degrees: to every one has God promised good, but God has blessed those who strive above those who sit still with a great reward.

98 Degrees from Him, and pardon, and mercy;

وَرَحْمَةً وَكَانَ اللّٰهُ غَفُورًا رَحِيمًا [٩٩] إِنَّ الَّذِينَ تَوَفَّاهُمُ
الْمَلٰٓئِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللّٰهِ وَاسِعَةً
فَتُهَاجِرُوا فِيهَا فَأُولٰٓئِكَ مَأْوٰهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا
[١٠٠] إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ

and God is Forgiving, Compassionate.

99 Verily, to those whom the angels take away—having wronged themselves—they say, What were ye in? They say, We were weak in the earth. They say, Was not God's earth wide enough to emigrate therein?—These, their abode is Hell; and evil the journey.

100 Except the weak among men and women and children, who were not able to find

حيلة ولا يهتدون سبيلا فاولئك عسى الله ان يعفو
عنهم وكان الله عفوا غفورا [١٠١] ومن يهاجر في
سبيل الله يجد في الارض مراغما كثيرا وسعة ومن يخرج
من بيته مهاجرا الى الله ورسوله ثم يدركه الموت فقد
وقع اجره على الله وكان الله غفورا رحيما [١٠٢] واذا ضربتم

means, and were not guided in the way. These, it may be God will forgive them; and God is Forgiving, Pardoning.

101 And whoso emigrates in the way of God, will find in the earth many a spacious refuge; and whoso goes forth from his home an emigrant for God and His apostle, then death overtakes him, his reward devolves upon God; and God is Forgiving, Compassionate.

102 And when ye knock about in the earth, it is

فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلٰوةِ إِنْ
خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكٰفِرِينَ كَانُوا لَكُمْ
عَدُوًّا مُبِينًا [١٠٣] وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ
فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا
سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرٰى

no crime in you that ye shorten your prayers, if ye fear that those who disbelieve will put you to trouble, verily the ungodly are to you an open enemy.

103 And when thou art amongst them, and standest up to pray with them, let a party of them stand up with thee, and let them take their arms, and when they have worshipped, let them be at your rear, and let another party come that has not prayed, and let

لم يصلوا فليصلوا معك وليأخذوا حذرهم وأسلحتهم
ود الذين كفروا لو تغفلون عن أسلحتكم وأمتعتكم
فيميلون عليكم ميلة واحدة ولا جناح عليكم إن كان
بكم أذى من مطر أو كنتم مرضى أن تضعوا أسلحتكم وخذوا
حذركم إن الله أعد للكفرين عذابا مهينا [١٠٢] فإذا

them pray with thee, and let them take their precautions and their arms. Those who disbelieve wish that ye should be unmindful of your arms and your baggage, that they might turn upon you with one turning. And it is no crime in you, if ye be inconvenienced by rain or be sick, that ye lay down your arms. But take your precautions; verily, God has prepared for the ungodly a disgraceful torment

قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيَامًا وَّقُعُودًا وَّعَلٰى جُنُوبِكُمْ ۚ
فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلٰوةَ ۚ إِنَّ الصَّلٰوةَ كَانَتْ عَلَى
الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا [١٠٥] وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۖ
إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ
وَتَرْجُونَ مِنَ اللّٰهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللّٰهُ عَلِيمًا حَكِيمًا

104 And when ye have fulfilled the prayer, remember God, standing and sitting and on your sides, and when ye are secure, be steadfast in prayer; verily prayer is to the faithful prescribed and timed.

105 And slacken not in seeking out the people; if ye suffer; verily they suffer too like as ye suffer, but ye hope from God what they hope not; and God is Knowing, Wise.

[١٠٦] إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُن لِّلْخَائِنِينَ خَصِيمًا
[١٠٧] وَاسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝ وَلَا تُجَادِلْ
عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا
[١٠٨] يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ

106 Verily, We have sent down to thee the Book with truth, that thou mayest judge between men with what God shows thee. And be not an advocate for the deceitful; but ask pardon of God; verily God is Forgiving, Compassionate.

107 And dispute not for those who deceive one another; verily God loves not him who is a deceitful sinner.

108 They hide themselves from men; but they cannot hide themselves from God, for He is

إذ يبيتون ما لا يرضى من القول وكان الله بما يعملون محيطا

[١٠٩] هاأنتم هؤلاء جادلتم عنهم في الحيوة الدنيا فمن

يجادل الله عنهم يوم القيمة أم من يكون عليهم وكيلا

[١١٠] ومن يعمل سوءا أو يظلم نفسه ثم يستغفر الله يجد الله

غفورا رحيما [١١١] ومن يكسب إثما فإنما يكسبه على نفسه

with them when they brood by night over sayings which please Him not, and God encompasses what they do.

109 Here are ye they who dispute for them in the life of this world, but who shall dispute with God for them on the Day of Resurrection, or who will be a guardian over them?

110 And whoso does evil, or wrongs himself, and then asks pardon of God, will find God Forgiving, Compassionate.

111 And whoso earns a sin, he only earns it

وكان الله عليما حكيما [١١٢] ومن يكسب خطيئة أو إثما ثم
يرم به بريئا فقد احتمل بهتانا وإثما مبينا [١١٣] ولولا
فضل الله عليك ورحمته لهمت طائفة منهم أن يضلوك وما
يضلون إلا أنفسهم وما يضرونك من شيء وأنزل الله
عليك الكتاب والحكمة وعلمك ما لم تكن تعلم وكان

against himself. And God is Knowing Wise.

112 And whoso earns a fault or a sin, and then lays it on the innocent, shall bear a calumny and a manifest sin.

113 And if the grace of God were not upon thee, and His mercy, a party of them had surely resolved to mislead thee, but they only mislead themselves, and shall not hurt thee at all. And God has sent down to thee the Book and judgment, and has taught thee what thou didst not know ; and the grace of

فَضْلُ اللّٰهِ عَلَيْكَ عَظِيمًا [١١٤] لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ
إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ
يَفْعَلْ ذٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا
[١١٥] وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ
غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ

God has been great upon thee.

114 There is no good in most of their private talk, unless of him who bids charity, or fairness, or concord among men: and whoso does that, seeking the pleasure of God, in the end We will give him a great reward.

115 But whoso severs himself from the apostle, after that the guidance has been made plain to him, and follows other than the way of the faithful, We will turn him to what he is turned, and cast him into Hell, and evil

مَصِيرًا [١١٦] إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ

لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا [١١٧] إِن

يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا

[١١٨] لَّعَنَهُ اللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا

مَّفْرُوضًا وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ

the journey.

116 Verily, God will not pardon the joining *of others* with Him, but He will pardon what is beside that to whom He pleases; and whoso joins *anything* with God has erred a wide error.

117 They call not beside Him on any other than females, and they call not on anything except the rebellious devil.

118 God cursed him, and he said, I will surely take from Thy servants a portion due, and I will surely lead them astray and I will stir up vain desires within them, and I will

فليبتكن اذان الانعام ولامرنهم فليغيرن خلق الله
ومن يتخذ الشيطن وليا من دون الله فقد خسر خسرانا
مبينا [١١٩] يعدهم ويمنيهم وما يعدهم الشيطن الا غرورا
[١٢٠] اولئك ماوهم جهنم ولا يجدون عنها محيصا
[١٢١] والذين امنوا وعملوا الصلحت سندخلهم جنت

command them and they shall cut the ears of cattle, and I will command them and they shall change the creation of God; and whoso takes the devil for a patron beside God, he loses with a manifest loss.

119 He makes them promises, and stirs them up; but the devil only promises them to deceive.

120 These, their abode is Hell, and they shall not find from it an escape.

121 And those who believe do good works, presently will We make them enter into Gar-

تجري من تحتها الانهر خلدين فيها ابدا وعد الله
حقا ومن اصدق من الله قيلا [١٢٢] ليس بامانيكم ولا
امانى اهل الكتب من يعمل سوء يجز به ولا يجد له
من دون الله وليا ولا نصيرا [١٢٣] ومن يعمل من الصلحت
من ذكر او انثى وهو مؤمن فاولئك يدخلون الجنة ولا

dens beneath wich rivers flow,—for ever therein, and ever;—the promise of God in truth; and who is more true than God in *His* saying?

122 It shall not be according to your wishes, nor according to the wishes of the people of the Book: whoso does evil shall be rewarded with it, and shall not find for him beside God a patron or a helper.

123 And whoso does good works, of the male or the female, and is a believer; these shall enter the Garden, and they shall not be wronged the split in a date-stone.

يظلمون نقيرا [١٢٤] ومن احسن دينا ممن اسلم وجهه لله
وهو محسن واتبع ملة ابرهيم حنيفا واتخذ الله ابرهيم
خليلا [١٢٥] ولله ما في السموت وما في الارض وكان الله بكل
شيء محيطا [١٢٦] ويستفتونك في النساء قل الله
يفتيكم فيهن وما يتلى عليكم في الكتب في يتمى النساء

124 And who is better in religion than he who accepts Islâm with his face to God, and is a doer of good, and follows the creed of Abraham, as a *H*anîf, for God took Abraham as a friend?

125 And God's is what is in the heavens and what is in the earth; and God encompasses all things.

126 And they ask thee a decision concerning women; say thou, God decides for you concerning them, and what is read to you in the Book concerning female orphans, to

الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ

وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا [١٢٧] وَإِنِ امْرَأَةٌ

خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا

أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ

whom ye give not what is ordained them, and ye desire to marry them; and concerning weak children, and that ye stand by orphans with equity, and what ye do of good, verily, of it God knows.

127 And if a wife fear from her husband ill-usage, or aversion it is no crime in them both that they should be reconciled between themselves with a reconciliation; for reconciliation is best. And souls are prone to avarice,

الأنفس الشح وإن تحسنوا وتتقوا فإن الله كان بما
تعملون خبيرا [١٢٨] ولن تستطيعوا أن تعدلوا بين
النساء ولو حرصتم فلا تميلوا كل الميل فتذروها
كالمعلقة وإن تصلحوا وتتقوا فإن الله كان غفورا رحيما
[١٢٩] وإن يتفرقا يغن الله كلا من سعته وكان الله واسعا

but if ye be good and fear *to do wrong*, then verily God of what ye do is informed.

128 And ye can never be equitable between women, although ye covet it; but turn not turning altogether, nor leave her like one in suspense; but if ye be reconciled, and fear *to do evil*, then verily God is Forgiving, Compassionate.

129 And if they separate, God will make each of them independent out of His abundance. And God is Vast, Wise.

حَكِيمًا [١٣٠] وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَلَقَدْ
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنِ
اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا [١٣١] وَلِلَّهِ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا [١٣٢] إِنْ يَشَأْ يُذْهِبْكُمْ

130 And God's is what is in the heavens and what is in the earth. And We have already enjoined those who have been given the Book before you, and yourselves, that ye fear God. And if ye disbelieve, verily God's is what is in the heavens and what is in the earth; and God is Independent, Glorified.

131 And God's is what is in the heavens and what is in the earth, and enough is God as a guardian.

132 If He please, He can go off with you, ye

أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ
قَدِيرًا [١٣٣] مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا
[١٣٤] يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ
لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ
غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ

people, and bring others; and God over that has power.

133 Whoso desires the reward of this world; then with God is the reward of this world and the Hereafter; and God is Hearing, Seeing.

134 O ye who believe, do ye stand to equity in bearing witness before God, although it be against yourselves, or parents and kindred, be it rich or poor; for God is nearer than them both. So follow not lusts, so that ye

تعدلوا وان تلووا او تعرضوا فان الله كان بما تعملون
خبيرا [١٣٥] يا ايها الذين امنوا امنوا بالله ورسوله والكتب
الذي نزل على رسوله والكتب الذي انزل من قبل ومن يكفر
بالله وملئكته وكتبه ورسله واليوم الاخر فقد ضل ضلالا
بعيدا [١٣٦] ان الذين امنوا ثم كفروا ثم امنوا ثم كفروا

swerve. And if ye wrest or turn aside, verily God is informed of what ye do.

135 O ye who believe, believe in God and His apostle, and the Book which He has sent down to His apostle, and the Book which He sent down before, and whoso disbelieves in God, and His angels, and His Books, and His apostles, and the Day of the Hereafter, has erred a wide error.

136 Verily, those who believe and then disbelieve, and then believe and then disbelieve, and

ثم ازدادوا كفرا لم يكن الله ليغفر لهم ولا ليهديهم سبيلا

[١٣٧] بشر المنفقين بان لهم عذابا اليما [١٣٨] الذين

يتخذون الكفرين اولياء من دون المؤمنين ايبتغون

عندهم العزة فان العزة لله جميعا [١٣٩] وقد نزل

عليكم في الكتب ان اذا سمعتم ايت الله يكفر بها

increase in unbelief, God will never pardon them, nor guide them in the way.

137 Give glad tidings to the hypocrites that for them is a painful torment.

138 Those who take the ungodly for patrons beside the faithful, do they seek honour with them? But verily honour is of God altogether.

139 And already has He sent down to you in the Book that when ye hear the signs of God dis-

ويستهزأ بها فلا تقعدوا معهم حتى يخوضوا في حديث
غيره ۚ إنكم إذا مثلهم ۗ إن الله جامع المنافقين والكافرين
في جهنم جميعا [١٤٠] الذين يتربصون بكم ۖ فإن كان
لكم فتح من الله قالوا ألم نكن معكم ۖ وإن كان للكافرين
نصيب قالوا ألم نستحوذ عليكم ونمنعكم من المؤمنين

believed and mocked at, then sit not with them unless they engage in another discourse; verily then would ye be like them. Verily God will gather the hypocrites and the ungodly in Hell altogether.

140 Those who lie in wait for you, if ye have the victory from God, they say, Were we not with you? and if it be the portion or the ungodly, they say, Were we not superior to you, and have we not defended you from the faithful; but God will judge between you

فالله يحكم بينكم يوم القيمة ولن يجعل الله للكفرين
على المؤمنين سبيلا [١٤١] ان المنفقين يخدعون الله وهو
خادعهم واذا قاموا الى الصلوة قاموا كسالى يراءون الناس
ولا يذكرون الله الا قليلا [١٤٢] مذبذبين بين ذلك
لا الى هؤلاء ولا الى هؤلاء ومن يضلل الله فلن تجد له

on the Day of Resurrection; and God will by no means make for the ungodly a way against the faithful.

141 Verily, the hypocrites would deceive God, but He will deceive them; and when they stand up for prayer, they stand lazily, to be seen of men, and remember not God but little.

142 Wavering between the two, neither to these nor to those; and for him whom God leads astray, thou shall not find a way.

سبيلا [١٤٣] يا ايها الذين امنوا لا تتخذوا الكفرين اولياء
من دون المؤمنين اتريدون ان تجعلوا لله عليكم
سلطنا مبينا [١٤٤] ان المنفقين في الدرك الاسفل من
النار ولن تجد لهم نصيرا [١٤٥] الا الذين تابوا واصلحوا
واعتصموا بالله واخلصوا دينهم لله فاولئك مع المؤمنين

143 O ye who believe, take not the ungodly for patrons beside the faithful. Do ye desire to make for God an evident argument against you?

144 Verily, the hypocrites shall be in the lowest abyss of the Fire, and thou shalt not find for them a helper.

145 Except those who turn and amend, and hold fast to God, and are sincere in their religion to God; these shall be with the faithful;

وسوف يؤت الله المؤمنين اجرا عظيما [١٤٦] ما يفعل الله
بعذابكم ان شكرتم و امنتم و كان الله شاكرا عليما
[١٤٧] لا يحب الله الجهر بالسوء من القول الا من ظلم
و كان الله سميعا عليما [١٤٨] ان تبدوا خيرا او تخفوه
او تعفوا عن سوء فان الله كان عفوا قديرا [١٤٩] ان الذين

and in the end God will give the faithful a great reward.

146 What will God punish you for if ye be grateful and believe? and God is Grateful, Knowing.

147 God loves not the speaking loud of an evil saying, unless one is wronged. And God is Hearing, Knowing.

148 If ye display good, or hide it, or forgive evil, verily God is Forgiving, Powerful.

149 Verily those who disbelieve in God and His

يكفرون بالله ورسله ويريدون ان يفرقوا بين الله و
رسله ويقولون نؤمن ببعض ونكفر ببعض ويريدون ان
يتخذوا بين ذلك سبيلا [١٥٠] اولئك هم الكفرون حقا
واعتدنا للكفرين عذابا مهينا [١٥١] والذين امنوا
بالله ورسله ولم يفرقوا بين احد منهم اولئك سوف

apostles, and desire to make a distinction between God and His apostles, and say, We believe in some, and disbelieve in others; and desire to take between these a way;

150 These, they are the ungodly in truth; and We have prepared for the ungodly a shameful torment.

151 And those who believe in God and His apostles, and make no distinction between any of them: to these in the end will He

يؤتيهم اجورهم وكان الله غفورا رحيما [١٥٢] يسئلك
اهل الكتب ان تنزل عليهم كتبا من السماء فقد سالوا
موسى اكبر من ذلك فقالوا ارنا الله جهرة فاخذتهم
الصعقة بظلمهم ثم اتخذوا العجل من بعد ما
جاءتهم البينت فعفونا عن ذلك واتينا موسى سلطنا

give them their reward; and God is Forgiving, Compassionate.

152 The people of the Book ask thee to bring down to them a Book from heaven; but they already asked of Moses a greater thing than that, for they said, Show us God visibly; and there caught them up the thunder-bolt in their wrong-doing; then they took the calf after there had come to them evidences, but We pardoned that, and gave to Moses a plain authority.

مبينا [١٥٣] ورفعنا فوقهم الطور بميثاقهم وقلنا
لهم ادخلوا الباب سجدا وقلنا لهم لا تعدوا في السبت
واخذنا منهم ميثاقا غليظا [١٥٤] فبما نقضهم ميثاقهم
وكفرهم بايت الله وقتلهم الانبياء بغير حق
وقولهم قلوبنا غلف بل طبع الله عليها بكفرهم

53 And We lifted over them the mountain at their covenant, and We said to them, Enter the gate worshipping; and We said to them, Transgress not on the sabbath; and We took from them a firm covenant.

54 So, for their making void their covenant and their unbelief in the signs of God and their killing of the prophets without right and for their saying, Our hearts are uncircumcised;—nay, but God has stamped upon them for their unbelief, so shall

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا [١٥٥] وَبِكُفْرِهِمْ وَقَوْلِهِمْ
عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا [١٥٦] وَقَوْلِهِمْ إِنَّا قَتَلْنَا
الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۚ وَمَا قَتَلُوهُ وَمَا
صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي
شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ

they not believe, except a few.—

155 And for their unbelief, and their saying against Mary a great calumny;

156 And their saying, Verily, we have killed the Messiah, Jesus son of Mary, the apostle of God; but they killed not him nor crucified him, but one was made a similitude for them. And verily those who differed about it, were certainly in doubt as to this: they had no knowledge thereof, but followed an opinion; but they did not kill him for sure;

يَقِينًا ۝ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

[١٥٧] وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَ

يَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۚ [١٥٨] فَبِظُلْمٍ مِّنَ الَّذِينَ

هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ

كَثِيرًا ۝ [١٥٩] وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ

but God raised him up to Himself. And God is Mighty, Wise.

157 And there is not a people of the Book but shall believe in him before his death, and on the Day of Resurrection he shall be a witness against them.

158 And for the wrong-doing of those who are Jews, We have forbidden them good things which We had made lawful for them, and for their shutting out many from the way of God.

159 And for their taking usury when they have been forbidden it, and for their devour-

أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا [١٦٠] لَٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ
يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ
الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ
أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا [١٦١] إِنَّا أَوْحَيْنَا

ing the wealth of men in vanity; and We have prepared for the ungodly among them a painful torment.

160 But the firm in knowledge among them, and the faithful, believe in what has been revealed to thee and what was revealed before thee, and those who are steadfast in prayer and give alms and the believers in God and the day of the Hereafter; these, presently will We give them a great reward.

161 Verily, We have revealed to thee, like as We

إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ۚ
وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا
دَاوُودَ زَبُورًا ۚ [١٦٢] وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ
وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ۚ

revealed to Noah and the prophets after him, and as We revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and Jesus, and Job, and Jonas, and Aaron, and Solomon; and We gave David the Psalms;

162 And apostles We have already told thee of before, and apostles We have not told thee of;—and God spoke to Moses speaking.

[١٦٣] رسلا مبشرين ومنذرين لئلا يكون للناس على الله
حجة بعد الرسل وكان الله عزيزا حكيما [١٦٤] لكن الله
يشهد بما انزل اليك انزله بعلمه والملئكة
يشهدون وكفى بالله شهيدا [١٦٥] ان الذين كفروا وصدوا
عن سبيل الله قد ضلوا ضلالا بعيدا [١٦٦] ان الذين كفروا

163 Apostles giving glad tidings and warning, that men might not have an argument against God after the apostles; and God is Mighty, Wise.

164 But God bears witness to what He has sent down to thee—He has sent it down in His knowledge; and the angels bear witness too, but God suffices as a witness.

165 Verily, those who disbelieve, and hinder the way of God have erred a wide error.

166 Verily, those who disbelieve, and do wrong,

وظلموا لم يكن الله ليغفر لهم ولا ليهديهم طريقا

[١٦٧] إلا طريق جهنم خالدين فيها أبدا وكان ذلك

على الله يسيرا [١٦٨] يا أيها الناس قد جاءكم الرسول بالحق

من ربكم فآمنوا خيرا لكم وإن تكفروا فإن لله ما في

السموات والأرض وكان الله عليما حكيما [١٦٩] يا أهل

God will never pardon them, nor will He guide them into the way,

167 Except the way to Hell,—for ever therein, and ever. And that is easy with God.

168 O ye people, now has come to you the apostle with truth from your Lord, so believe, it is better for you. But if ye disbelieve, verily, God's is what is in the heavens and the earth, and God is Knowing, Wise.

169 O people of the Book, be not extravagant

الكتب لا تغلوا في دينكم ولا تقولوا على الله الا الحق
انما المسيح عيسى ابن مريم رسول الله وكلمته
القها الى مريم وروح منه فامنوا بالله ورسله ولا
تقولوا ثلثة انتهوا خيرا لكم انما الله اله واحد
سبحنه ان يكون له ولد له ما في السموت وما في الارض
وكفى بالله وكيلا [١٧٠] لن يستنكف المسيح ان يكون

in your religion, nor say of God beside the truth. The Messiah Jesus, son of Mary, is only an apostle of God, and His word which He cast into Mary, and a Spirit from Him. So believe in God, and His apostles, and say not, Three. Forbear! It is better for you. God is only one God. Glory to Him that He should have a son! His is what is in the heavens and what is in the earth. And enough is God as a guardian.

170 The Messiah does not disdain to be a servant

عبد الله ولا الملئكة المقربون [١٧١] ومن يستنكف عن
عبادته ويستكبر فسيحشرهم اليه جميعا [١٧٢] فاما
الذين امنوا وعملوا الصلحت فيوفيهم اجورهم و
يزيدهم من فضله ج واما الذين استنكفوا واستكبروا
فيعذبهم عذابا اليما [١٧٣] ولا يجدون لهم من دون الله

to God, nor the angels who approach near *to Him.*

171 And whoso disdains His service, and is too proud, He will gather them to Himself altogether.

172 And as to those who believe and do good works, He will pay them their recompense, and will add to them of His grace; and as to those who disdain, and are too proud, He will torment them with a painful torment.

173 And they shall not find for them beside God

وَلِيًّا وَلَا نَصِيرًا [١٧٤] يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ
رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا فَأَمَّا الَّذِينَ
آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ
وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا [١٧٥] يَسْتَفْتُونَكَ
قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ

a patron or a helper.

174 O ye people, now has come to you a proof from your Lord,—and We have sent down to you a clear light. Then as to those who believe in God and hold fast to Him, He will make them enter into mercy from Him, and grace, and He will guide them to Himself by the straight way.

175 They ask thee for a decision; say thou, God decides for you concerning distant kinship. If a man die, and have no child, but

وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ
يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ
وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ
يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

he have a sister, then for her is the half of what he shall leave, and he shall be her heir if she have no child. And if there be two sisters, then for them are two third of what he shall leave; and if there be brethren men and women, then for the male is like the portion of two females. God makes clear to you, lest ye err; and all things God knows.

سورة الطلاق

بسم الله الرحمن الرحيم

[1] يا أيها النبي إذا طلقتم النساء فطلقوهن لعدتهن
وأحصوا العدة واتقوا الله ربكم لا تخرجوهن من بيوتهن

## 101. DIVORCE.

(SU'RAH LXV.)

*In the Name of God, the Merciful, the Compassionate.*

1 O thou Prophet, when ye divorce women, divorce them at their term; and compute the term; and fear God, your Lord. Turn them not out from their houses, neither let them go out, unless they have come in for

ولا يخرجن الا ان يأتين بفاحشة مبينة وتلك حدود الله
ومن يتعد حدود الله فقد ظلم نفسه لا تدري لعل الله
يحدث بعد ذلك امرا [٢] فاذا بلغن اجلهن فامسكوهن
بمعروف او فارقوهن بمعروف واشهدوا ذوي عدل
منكم واقيموا الشهادة لله ذلكم يوعظ به من كان يؤمن

a plain filthy action. And these are the bounds of God, and whoso transgresses the bounds of God, he has wronged himself. Thou knowest not whether haply God will make something new to happen after that.

2 And when they have reached their term, then keep them in fairness or part from them with fairness, and take two men of equity as witnesses from among you, and stand to witness before God;—that is what is given in admonition to him who believes in God

بالله واليوم الآخر ومن يتق الله يجعل له مخرجا ويرزقه

من حيث لا يحتسب [٣] ومن يتوكل على الله فهو حسبه

إن الله بالغ أمره قد جعل الله لكل شيء قدرا [٤] والئي

يئسن من المحيض من نسائكم إن ارتبتم فعدتهن ثلثة

أشهر والئي لم يحضن وأولات الأحمال أجلهن أن يضعن

and the Day of Hereafter: and whoso fears God, He will make for him a way out, and will provide for him from whence he reckoned not.

3 And he who relies upon God, He is sufficient for him; verily, God will attain His purpose; already has God made for everything a measure.

4 And such as despair of menstruation among your women,—if ye doubt, then their term is three months, and such as have not menstruated too. And those who are pregnant, their term is that they lay down their bur-

حملهن ومن يتق الله يجعل له من امره يسرا [٥] ذلك
امر الله انزله اليكم ومن يتق الله يكفر عنه سيئاته
ويعظم له اجرا [٦] اسكنوهن من حيث سكنتم من وجدكم
ولا تضاروهن لتضيقوا عليهن وان كن اولات حمل فانفقوا
عليهن حتى يضعن حملهن فان ارضعن لكم فاتوهن

den; and whoso fears God, He will make for him his affair easy.

5 That is the command of God which He has sent down to you; and whoso fears God, He will cover for him his evil deeds, and will give him a great reward.

6 Keep them wherever ye dwell, according to your means; and distress them not by reducing them to straits. And if they be with child, then spend on them, until they have laid down their burthen. And if they

أُجُورَهُنَّ ۚ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ
فَسَتُرْضِعُ لَهُ أُخْرَىٰ [٧] لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ
عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا
آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا [٨] وَكَأَيِّن مِّن قَرْيَةٍ
عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا

suckle for you, en give them the hire, and consult among yourselves, with fairness; and if ye be difficulties, then let another suckle for him.

7 Let him who has plenty spend of his plenty; and whoso has a scanty provision, let him spend of what God has given him. God tasks not a soul but what He has given him. Presently with God m after difficulty ea e.

8 And how many a city has turned away from the bidding of its hord, and His apostles; then We called them to a severe account, an We tormented them with an unheard-of

عذابا نكرا [٩] فذاقت وبال امرها وكان عاقبة امرها خسرا

[١٠] اعد الله لهم عذابا شديدا فاتقوا الله يا اولي الالباب ۚ صلے

[١١] الذين امنوا ۚ قد انزل الله اليكم ذكرا رسولا يتلوا

عليكم ايت الله مبينت ليخرج الذين امنوا وعملوا

الصلحت من الظلمت الى النور ومن يؤمن بالله ويعمل صالحا

torment.

9 And they tasted the evil results of their business, and the end of their business was loss.

10 God has prepared for them a severe torment; so fear God, O ye who have hearts.

11 Ye who believe, now has God sent down to you a reminder;—an apostle reciting to you the evident signs of God, that he may bring forth those who believe and do good works from darkness into light;—and he who believes in God, and does good, He will make

يدخله جنت تجري من تحتها الانهر خلدين فيها ابدا
قد احسن الله له رزقا ١٢ الله الذي خلق سبع سموت
ومن الارض مثلهن يتنزل الامر بينهن لتعلموا ان الله
على كل شيء قدير وان الله قد احاط بكل شيء علما ۝

him enter the Gardens beneath which rivers flow, for ever therein and ever;—now has God made goodly for him a provision.

12 God it is who created seven heavens, and of the earth the like thereof; the command descends between them, that ye may know that God is over all things powerful, and that God has already encompassed everything in knowledge.

سورة الحشر

بسم الله الرحمن الرحيم

[1] سبح لله ما في السموت وما في الارض ج وهو العزيز
الحكيم [2] هو الذي اخرج الذين كفروا من اهل الكتب
من ديارهم لاول الحشر ط ما ظننتم ان يخرجوا وظنوا

## 102. THE EMIGRATION.

(SURAH LIX.)

*In the Name of God, the Merciful, the Compassionate.*

1 What is in the heavens and what is in the earth glorifies God—and He is the Mighty, the Wise.

2 He it is who drove those who disbelieved of the people of the Book from their houses at the first emigration; ye did not think that they would go forth, and they thought that

الهم مانعتهم حصونهم من الله فاتاهم الله من حيث لم
يحتسبوا وقذف في قلوبهم الرعب يخربون بيوتهم
بايديهم وايدي المؤمنين فاعتبروا يا اولي
الابصار [٣] ولولا ان كتب الله عليهم الجلاء
لعذبهم في الدنيا ولهم في الاخرة عذاب النار

their fortresses would defend them against God, but God came upon them from whence they did not reckon, and cast dread into their hearts; they ruined their houses with their own hands and the hands of the faithful; so take example, O ye who have eyes.

And if it were not that God had prescribed for them banishment, He would surely have tormented them in this world; and for them in the Hereafter is the torment of the Fire.

[٤] ذٰلِكَ بِأَنَّهُمْ شَاقُّوا اللّٰهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللّٰهَ
فَإِنَّ اللّٰهَ شَدِيدُ الْعِقَابِ [٥] مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ
تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللّٰهِ وَلِيُخْزِيَ
الْفَاسِقِينَ [٦] وَمَا أَفَاءَ اللّٰهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ اللّٰهَ يُسَلِّطُ

4 That is for that they opposed God and His apostle ; and he who opposes God, verily God is severe in punishing.

5 What ye did cut down of palm trees or what ye left standing upon their roots was by the permission of God, and to disgrace the, wicked.

6 And what God has assigned to His apostle from them, ye did not push forward against them any horses nor camels ; but God gives His apostles dominion over whom He pleases,

وَرَسُولِهِ عَلَىٰ مَن يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [٧] مَّا أَفَاءَ اللَّهُ
عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً
بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۚ وَمَا
نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

and God is Powerful over all things.

7 What God has assigned to His apostle of the people of the cities, is of God and the apostle and those who are of kin and the orphans and the poor and the way-farer, so that it may not be circulated among the rich of you; and what the apostle gives you, take it, and what he forbids you, abstain from and fear God, verily, God is severe in punishing.

[٨] لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ
وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ [٩] وَالَّذِينَ تَبَوَّءُوا الدَّارَ
وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ
فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ

8 For the poor refugees who have been turned out of their homes and their wealth, seeking the grace of God and good-will, and help God and His apostle; these, they are the truthful.

9 And those who were established in the abode and the faith before them, love those who have fled to them, and find not in their breasts a want of what has been given to them, and prefer *them* above themselves,

وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ

هُمُ الْمُفْلِحُونَ [10] وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا

تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

[11] أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ

although there be poverty among them; and he who is preserved from the covetousne[8] of his soul,—these, they are the blessed.

10 And those who came after them say, Our Lord, pardon us and our brethren who have preceded us in the faith, and put not into our hearts ill-will to those who believe; our Lords verily, Thou art Kind, Compassionate.

11 Hast thou not seen those who were hypocrites saying to their brethren, those who disbelieved

كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ
وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ
وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ [١٢] لَئِنْ أُخْرِجُوا
لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ
وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ

of the people of the Book, Surely if ye be driven forth we will surely go forth with you, and we will not obey concerning you any one for ever, and if ye be fought against we will surely help you; but God bears witness that verily they are liars.

12 Surely if they be driven forth they will not go forth with them, and surely if they are fought against they will not help them, and surely if they help them, they will surely turn their backs, then shall they not be helped.

[١٣] لأنتم أشد رهبة في صدورهم من الله ذلك بأنهم
قوم لا يفقهون [١٤] لا يقاتلونكم جميعا إلا في قرى
محصنة أو من وراء جدر بأسهم بينهم شديد تحسبهم
جميعا وقلوبهم شتى ذلك بأنهم قوم لا يعقلون
[١٥] كمثل الذين من قبلهم قريبا ذاقوا وبال أمرهم

13 Ye are surely stronger *to them* by reason of fear in their hearts than God; that is for that they are a people who do not understand.

14 They will not fight against you in a body except in fortified cities, or from behind walls; their violence is severe among themselves; thou dost reckon them as united, but their hearts are divided; that is for that they are a people who have no sense.

15 As the likeness of those before them recently, they tasted the evil consequence of their

وَلَهُمْ عَذَابٌ أَلِيمٌ ع [١٦] كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ
لِلْإِنْسَانِ اكْفُرْ ع فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ
مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
[١٧] فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا وَذَلِكَ
جَزَاءُ الظَّالِمِينَ [١٨] يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

affair, and for them is a painful torment.

16 As the likeness of the devil when he said to men, Disbelieve; but when he did disbelieve, he said, Verily, I am clear of thee; verily, I fear God the Lord of the worlds.

17 And the end of them both is that they shall be in the Fire, for ever therein, and that is the reward of the wrong-doers.

18 O ye who believe, fear God; and let a soul look

وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ [١٩] وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ
أَنْفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ [٢٠] لَا يَسْتَوِي أَصْحَابُ
النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ
[٢١] لَوْ أَنْزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا

to what it sends on before for the morrow; and fear God; verily God is informed of what ye do.

19 And be not like those who forget God, and whom He makes to forget themselves; these they are the wicked.

20 Not alike are the fellows of the Fire and people of the Garden; the people of the Garden, they are the blessed.

21 If We had sent down this Qur'ân upon a mountain, thou wouldst surely have seen it humble itself, and cleave asunder for fear of

مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ [٢٢] هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ
الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ [٢٣] هُوَ اللَّهُ
الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا

God. And these parables We strike out for men that they may reflect.

22 He is God beside whom there is no God: Knower of the unseen and the visible; He is the Merciful, the Compassionate.

23 He is God beside whom there is no God: the King, the Holy, the Peaceful, the Faithful, the Protector, the Mighty, the Supreme, the Great! Glory to God above what they join *with Him*!

يُشْرِكُونَ [٢٤] هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ۝

24 He is God, the Creator, the Maker, the Fashioner; His are the excellent names. What is in the heavens and the earth glorifies Him; and He is the Mighty, the Wise.

سورة الاحزاب

بسم الله الرحمن الرحيم

[1] يا ايها النبي اتق الله ولا تطع الكفرين والمنفقين
ان الله كان عليما حكيما [2] واتبع ما يوحى اليك من ربك
ان الله كان بما تعملون خبيرا [3] وتوكل على الله

## 103. THE CONFEDERATES.

(SU'RAH XXXIII.)

*In the Name of God, the Merciful, the Compassionate.*

1 O thou Prophet, fear God, and obey not the ungodly and the hypocrites; verily, God is Knowing, Wise.

2 But follow what is revealed to thee from thy Lord: verily, God is informed of what ye do.

3 And rely upon God, and God suffices for a

وكفى بالله وكيلا [٤] ما جعل الله لرجل من قلبين في جوفه

وما جعل ازواجكم اللائي تظهرون منهن امهاتكم وما جعل

ادعياءكم ابناءكم ذلكم قولكم بافواهكم والله

يقول الحق وهو يهدي السبيل [٥] ادعوهم لآبائهم هو

اقسط عند الله فان لم تعلموا آباءهم فاخوانكم في الدين

guardian.

4 God has not made for a man two hearts within him; nor has He made your wives whom ye back away from, your mothers, nor has He made your adopted sons your sons. That is your saying with your mouths, but God speaks the truth, and He guides into the way.

5 Call them after their fathers; this is more just with God. And if ye know not their fathers, then are they your brothers in religion, and your companions; and there is no

وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَٰكِنْ
مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا [٦] النَّبِيُّ
أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ
وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ

crime against you for what mistakes ye make therein, but what your hearts do purposely. And God is Forgiving, Compassionate.

6 The prophet is nearer to the faithful than their souls, and his wives are their mothers, but those related by blood are nearer, the one of them to the other in the Book of God, than the faithful and the refugees, unless what ye do to your friends in fairness. That

ذٰلِكَ فِي الْكِتٰبِ مَسْطُورًا [٧] وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ
مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرٰهِيمَ وَمُوسٰى وَعِيسَى ابْنِ
مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا [٨] لِيَسْئَلَ الصّٰدِقِينَ
عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكٰفِرِينَ عَذَابًا أَلِيمًا [٩] يٰأَيُّهَا
الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ

is written in the Book.

7 And when We took from the prophets their covenant, and from thee, and from Noah and Abraham and Moses and Jesus the son of Mary; and We took from them a firm covenant.

8 That He may ask the truthful of their truth; but He has prepared for the ungodly a painful torment.

9 O ye who believe, remember the favour of God towards you when there came upon you hosts

جُنُودًا فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ

بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٠﴾ إِذْ جَاءُوكُم مِّن فَوْقِكُمْ

وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ

الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١١﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ

وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١٢﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ

and We sent against them a wind and hosts that ye could not see, and God saw what ye did.

10 When they came upon you from above you and from below you, and when eye-sights were distracted, and hearts came up into the throats, and ye thought of God various thoughts.

11 There were the faithful tried, and made to quake with a severe quaking.

12 And when the hypocrites and those in whose

فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا [١٣] وَإِذْ
قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ
وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ
وَمَا هِيَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا [١٤] وَلَوْ دُخِلَتْ
عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا

hearts was sickness said, God and His apostle have promised us only deceitfully.

13 And when a party of them said, O people of Ya*th*rib, there is no place for you, so return; and a party of them asked leave of the prophet, saying, Verily our houses are unprotected;—but they were not unprotected; they only desired to fly.

14 And if they had been entered upon from its environs, and then been asked to commit disorder, they would surely have done it, but

تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا [١٥] وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ
مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا
[١٦] قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ الْمَوْتِ أَوِ الْقَتْلِ
وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا [١٧] قُلْ مَن ذَا الَّذِي يَعْصِمُكُم
مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ

they would only have continued in it a little while.

15 And already had they covenanted with God before, that they would not turn *their* backs; but the covenant of God shall be inquired into.

16 Say thou, Flight shall not profit you; if ye fly from death or slaughter, even then shall ye be given to enjoy but a little.

17 Say thou, Who is it that will save you from God, if He desire for you evil, or desire for you mercy, and they shall not

لَهُمْ مِنْ دُونِ اللّٰهِ وَلِيًّا وَلَا نَصِيرًا [١٨] قَدْ يَعْلَمُ اللّٰهُ

الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ

وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا [١٩] أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا

جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ

كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ

find for them beside God a patron or a helper?

18 Already God knows the hinderers among you and those who say to their bretheren, Come hither to us; and who come not to violence except a little.

19 Covetous towards you; so when fear comes, thou shalt see them looking towards thee, their eyes rolling like one fainting with death, but when the fear has passed away they

سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ
يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا
[٢٠] يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْزَابُ
يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ
وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا [٢١] لَقَدْ كَانَ لَكُمْ

assail you with sharp tongues, covetous of the good; these, they believe not, and God has made void their works, and that is to God easy.

20 They reckoned that the confederates would never go away, and if the confederates should come, they would fain be in the desert among the Arabs of the desert, asking for news of you; and if they were amongst you they would not fight except a little.

21 Ye have certainly in the apostle of God a good

فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا [٢٢] وَلَمَّا رَأَى الْمُؤْمِنُونَ
الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا
[٢٣] مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ

example for him who hopes for God and the Day of the Hereafter and remembers God much.

22 And when the faithful saw the confederates, they said, This is what God promised us, and His apostle; and God and His apostle have spoken the truth, and it only increased them in faith and striving.

23 Of the faithful are some men who have been true in what they have covenanted

عَلَيْهِ ۚ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا
بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَ
يُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ ٱللَّهَ كَانَ
غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ
يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ

with God; and of them are some who have fulfilled their course, and of them are some who wait and change not changing.

24 That God may reward the true for their truth and torment the hypocrites if He please, or turn to them; verily, God is Forgiving, Compassionate.

25 And God drove back those who disbelieved in their wrath, they obtained no good, and God sufficed the faithful in the fight, and God is Strong, Mighty.

قويا عزيزا [٢٦] وانزل الذين ظاهروهم من اهل
الكتب من صياصيهم وقذف في قلوبهم الرعب فريقا
تقتلون وتاسرون فريقا [٢٧] واورثكم ارضهم وديارهم
واموالهم وارضا لم تطئوها وكان الله على كل شيء
قديرا [٢٨] يا ايها النبي قل لازواجك ان كنتن تردن

26 And He made those who had backed them up of the people of the Book to come down out of their fortresses, and cast dread into their hearts; a part ye slew, and ye took captive a part;

27 And He gave you to inherit their land and their dwellings and their wealth, and a land ye had not trodden on; for God is powerful over all things.

28 O thou Prophet, say to thy wives, 'If ye de-

الحيوة الدنيا وزينتها فتعالين امتعكن واسرحكن
سراحا جميلا [٢٩] وان كنتن تردن الله ورسوله والدار
الاخرة فان الله اعد للمحسنت منكن اجرا عظيما
[٣٠] يانساء النبي من يات منكن بفاحشة مبينة يضعف
لها العذاب ضعفين وكان ذلك على الله يسيرا

sire the life of this world, and its adornment, then come, I will make a provision for you, and I will dismiss you with an honourable dismissal.

29 But if ye desire God and His apostle and the Abode of the Hereafter, then verily has God prepared for those who do good among you a great reward.

30 O wives of the Prophet, whoso of you comes in with a manifest filthy action, doubled to her shall be the torment twice, and that is to God easy.

[٣١] ومن يقنت منكن لله ورسوله وتعمل صالحا نؤتها
اجرها مرتين واعتدنا لها رزقا كريما [٣٢] يانساء
النبي لستن كاحد من النساء ان اتقيتن فلا تخضعن
بالقول فيطمع الذي في قلبه مرض وقلن قولا
معروفا [٣٣] وقرن في بيوتكن ولا تبرجن تبرج الجاهلية

31 And whoso is devoted among you to God and His apostle and does good, We will give her her reward twice, and We have prepared for her a noble provision.

32 O wives of the Prophet, ye are not like any other women; if ye fear *to do wrong*, then be not too complaisant in speech, lest he covet in whose heart is sickness, but speak a fair speech.

33 And sit still in your houses, and show not yourselves with the show of the ignorance

الأولى وأقمن الصلوة وآتين الزكوة وأطعن الله و
رسوله إنما يريد الله ليذهب عنكم الرجس أهل
البيت ويطهركم تطهيرا [٣٣] واذكرن ما يتلى في
بيوتكن من آيات الله والحكمة إن الله كان لطيفا
خبيرا [٣٥] إن المسلمين والمسلمات والمؤمنين

of old, and be steadfast in prayer and give alms, and obey God and His apostle; God only desires to take away from you the abomination as the people of the House, and to purify you purifying.

34 And remember what is read in your houses of the signs of God and of wisdom; verily, God is Subtle, Informed.

35 Verily, the Muslims, men and women, and the faithful, men and women, and the de-

وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ

وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ

وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ

فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ

اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا [٣٦] وَمَا كَانَ لِمُؤْمِنٍ

vout, men and women, and the truthful, men and women, and the patient, men and women, and the humble, men and women, and the charitable, men and women, and the fasting, men and women, and those who preserve their modesty, of men and women, and those who remember God much, of men and women, God has prepared for them pardon and a great reward.

36 And it is not for a believing man or a believ.

وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ
ضَلَالًا مُبِينًا [٣٧] وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ
عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ
مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ ۚ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

ing woman, when God and His apostle have decided an affair, to have the choice in their affair; and whoso rebels against God and His apostle, he has erred with a manifest error.

37 And when thou didst say to him to whom God had been gracious, and to whom thou hadst shown favour, Keep to thee thy wife, and fear God; and thou didst hide in thy soul what God was about to show, and didst fear men, but more right it were that thou

فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ
عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا [٣٨] مَّا كَانَ عَلَى النَّبِيِّ
مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا
مِن قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا [٣٩] الَّذِينَ

shouldst fear God; and when Zayd had decided the matter concerning her, We married her to thee that there should not be to the faithful a hindrance concerning the wives of their adopted sons, when they have decided the matter concerning them; and the command of God it to be done.

38 There is not to the Prophet a hindrance in what God has allowed him—the course of God with regard to those who have passed away before,—and the affair of God is measured to a measure.—

يبلغون رسلت الله ويخشونه ولا يخشون احدا الا الله
وكفى بالله حسيبا [٣٩] ما كان محمد ابا احد من
رجالكم ولكن رسول الله وخاتم النبيين وكان
الله بكل شيء عليما [٤٠] يا ايها الذين امنوا اذكروا
الله ذكرا كثيرا وسبحوه بكرة واصيلا

39 Those who delivered the messages of God and feared Him, and feared not any one beside God; and God suffices as an accountant.

40 Muhammad is not the father of any one of your men, but the apostle of God and the seal of the prophets; and God everything doth know.

41 O ye who believe, remember God remembering much, and glorify Him at morn and at even.

[٤٢] هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ
الظُّلُمَٰتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا
[٤٣] تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا
[٤٤] يَٰٓأَيُّهَا النَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا
[٤٥] وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا [٤٦] وَبَشِّرِ

42 He it is who blesses you, and His angels also, that He may bring you forth from darkness into light, and He is to the faithful Compassionate.

43 Their greeting on the Day they shall meet Him shall be, Peace; and He has prepared for them an honourable reward.

44 O thou Prophet, verily We have sent thee as a witness and a bearer of glad tidings, and a warner.

45 And to call to God by His permission and an illuminating lamp.

المؤمنين بان لهم من الله فضلا كبيرا [٤٧] ولا تطع الكفرين

والمنفقين ودع اذهم وتوكل على الله وكفى بالله وكيلا

[٤٨] يا ايها الذين امنوا اذا نكحتم المؤمنت ثم طلقتموهن

من قبل ان تمسوهن فما لكم عليهن من عدة تعتدونها ع

فمتعوهن وسرحوهن سراحا جميلا [٤٩] يا ايها النبى انا

46 And give glad tidings to the faithful, that for them there is from God a great grace.

47 And obey not the ungodly and the hypocrites, and let alone their ill-treatment, but rely upon God, and God suffices as a guardian.

48 O ye who believe, when ye marry believing women and divorce them before ye have touched them, then there is not for you towards them any term to fulfil; but provide for them and dismiss them with a decent dismissal.

49 O thou Prophet, verily, We have made lawful

أحللنا لك أزواجك اللاتي آتيت أجورهن وما ملكت
يمينك مما أفاء الله عليك وبنات عمك وبنات عمتك
وبنات خالك وبنات خالاتك اللاتي هاجرن معك وامرأة مؤمنة
إن وهبت نفسها للنبي إن أراد النبي أن يستنكحها
خالصة لك من دون المؤمنين [٥٠] قد علمنا ما فرضنا عليهم

to thee thy wives to whom thou hast given their dower, and what thy right hands have possessed, of what God has assigned to thee, and the daughters of thy uncle and the daughters of thy paternal aunts and the daughters of thy maternal uncle and the daughters of thy maternal aunts who have fled with thee, and any believing woman if she give herself to the Prophet, if the Prophet desire to marry her,—a privilege to thee above the faithful.

50 Now We know what We have allowed them

فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ

حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا [٥١] تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ

وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ

عَلَيْكَ ذَٰلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ

بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ

concerning their wives and what their right hands have possessed, that there may be no hindrance to thee; and God is Forgiving, Compassionate.

51 Thou mayest put off whom thou wilt of them, and thou mayest take to thee whom thou wilt; and her whom thou shalt seek of those whom thou hast rejected; then there is no crime in thee;—that is nearer to cheering their eyes, and that they may not grieve and may be well pleased with what thou dost give to all of them; and God knows what is in your hearts, and God is Knowing, Mild.

عَلِيمًا حَلِيمًا [٥٢] لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ
بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا [٥٣] يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ
نَاظِرِينَ إِنَاهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ

52 It is not lawful to thee to take women hereafter, nor to change them for *other* wives, although their beauty please thee, except what thy right hands have possessed; and God is over all things a Keeper.

53 O ye who believe, enter not the houses of the Prophet unless permission is given you for a meal, not watching its cooking; but when ye are invited, enter, and when ye have

فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ

فَيَسْتَحْيِي مِنكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ

مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ

وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا

أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا [٥٣] إِن

eaten, disperse, not engaging in familiar discourse; verily, that worries the Prophet, but he is ashamed of you, and God is not ashamed of the truth. And when ye ask them for anything, ask them from behind a curtain; that is purer for your hearts and their hearts, and it is not for you to worry the Apostle of God, nor to marry his wives after him for ever. Verily, that is with God a serious thing.

تبدوا شيئا او تخفوه فان الله كان بكل شيء عليما

[٥٥] لا جناح عليهن في ابائهن ولا ابنائهن ولا اخوانهن

ولا ابناء اخوانهن ولا ابناء اخواتهن ولا نسائهن

ولا ما ملكت ايمانهن واتقين الله ان الله كان على

كل شيء شهيدا [٥٦] ان الله وملئكته يصلون على

54 If ye display a thing or hide it, verily, God everything doth know.

55 There is no crime in them as to their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or what their right hands have possessed; and fear ye God; verily, God is over all things a witness.

56 Verily, God and His angels bless the prophet;

النبي يا ايها الذين امنوا صلوا عليه وسلموا تسليما

[٥٧] ان الذين يؤذون الله ورسوله لعنهم الله

في الدنيا والاخرة واعد لهم عذابا مهينا [٥٨] والذين

يؤذون المؤمنين والمؤمنت بغير ما اكتسبوا

فقد احتملوا بهتانا واثما مبينا [٥٩] يا ايها النبي قل

O ye who believe, bless ye him and salute him saluting.

57 Verily, those who offend God and His apostle, God will curse them in this world and the Hereafter, and He has prepared for them a disgraceful torment.

58 And those who injure the faithful men and the faithful women not for what they have earned, shall bear calumny and a manifest sin.

59 O thou Prophet, speak to thy wives and to

لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا [٦٠] لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ
فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ
ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا [٦١] مَلْعُونِينَ ۖ أَيْنَمَا

thy daughters, and to the women of the faithful, that they draw their wrappers over them. That is nearer for them to be known, and they will not be affronted. And God is Forgiving, Compassionate.

60 Surely if the hypocrites and those in whose hearts is sickness and those who stir up sedition at Madīnah do not desist, We will surely urge thee against them, then shall they not be thy neighbour except a little.

61 Cursed wherever found, they shall be taken

ثقفوا اخذوا وقتلوا تقتيلا [٦٢] سنة الله في الذين خلوا
من قبل ولن تجد لسنة الله تبديلا [٦٣] يسئلك الناس
عن الساعة قل انما علمها عند الله وما يدريك لعل الساعة
تكون قريبا [٦٤] ان الله لعن الكفرين واعد لهم
سعيرا [٦٥] خلدين فيها ابدا لا يجدون وليا ولا نصيرا

and slaughtered with slaughter.

62 The course of God with regard to those who have passed before;—and never shalt thou find in the course of God a change.

63 Men ask thee about the Hour; say thou, The knowledge of it is only with God; and what shall make thee know if haply the Hour be nigh?

64 Verily, God has cursed the ungodly, and has prepared for them the Blaze.

65 For ever therein and ever; they shall not find a patron, nor a helper.

[٦٦] يوم تقلب وجوههم في النار يقولون يا ليتنا أطعنا الله
وأطعنا الرسولا [٦٧] وقالوا ربنا إنا أطعنا سادتنا وكبراءنا
فأضلونا السبيلا [٦٨] ربنا آتهم ضعفين من العذاب
ولعنهم لعنا كبيرا [٦٩] يا أيها الذين آمنوا لا تكونوا
كالذين آذوا موسى فبرأه الله مما قالوا وكان عند الله

66 On the Day their faces shall be rolled in the Fire, they shall say, O would that we had obeyed God and obeyed the apostle!

67 And they shall say, Our Lord, verily we have obeyed our chiefs and our great men, and they have led us astray from the way.

68 Our Lord, give them double torment and curse them with a great curse.

69 O ye who believe, be not like those who injured Moses, but God cleared him of what they said, and he was with God one highly esteemed.

رَجِيبًا [٧٠] يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا

سَدِيدًا [٧١] يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا [٧٢] إِنَّا عَرَضْنَا الْأَمَانَةَ

عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ

مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا [٧٣] لِيُعَذِّبَ

70 O ye who believe, fear God, and speak words well directed:

71 He will make right for you your works and pardon you your sins. And whoso obeys God and His apostle, he is blessed with a great bliss.

72 Verily, We offered the trust to the heavens and the earth and the mountains, but they refused to bear it, and shrank from it; but man bore it; verily he is wrong-doing, ignorant.

اللهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَيَتُوْبَ
اللهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَكَانَ اللهُ غَفُوْرًا رَّحِيْمًا ۝

73 That God may punish the hypocrites, men and women, and the polytheists, men and women, and that God may turn to the faithful men and women; and God is Forgiving, Compassionate.

سورة المنفقون

بسم الله الرحمن الرحيم

[1] إذا جاءك المنفقون قالوا نشهد إنك لرسول الله
والله يعلم إنك لرسوله والله يشهد إن المنافقين
لكاذبون [2] اتخذوا أيمانهم جنة فصدوا عن

## 104. THE HYPOCRITES.

(SU'RAH LXIII.)

*In the Name of God, the Merciful, the Compassionate.*

1 When the hypocrites come to thee, they say, We bear witness that verily thou art the apostle of God; and God knows that verily thou art His apostle; but God bears witness that verily the hypocrites are liars.

2 They take their oaths for a cloak, and they

سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ [٣] ذَٰلِكَ بِأَنَّهُمْ
آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ
[٤] وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ
لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ
عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّىٰ يُؤْفَكُونَ

turn aside *others* from the way of God; verily evil is what they do.

3 That is for that they believed, then did disbelieve; so is a stamp set upon their hearts, and they do not understand.

4 And when thou seest them, their persons please thee, and if they speak thou dost listen to their speech, they are like timbers propped up, they reckon every shout as against them; they are enemies; so beware of them. God fight them! how are they turned aside!

[٥] وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا
رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ [٦] سَوَاءٌ
عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ
لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ [٧] هُمُ الَّذِينَ يَقُولُونَ
لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا وَلِلَّهِ

5 And when it is said to them, Come, that the apostle of God may ask pardon for you; they turn away their heads and thou seest them withdraw while they are proud.

6 It is equal to them whether thou ask pardon for them or do not ask pardon for them; never will God pardon them; verily God guides not the wicked people.

7 These are they who say, Spend not upon those who are with the apostle of God, until they

خزائن السموت والارض ولكن المنفقين لا يفقهون

[٨] يقولون لئن رجعنا الى المدينة ليخرجن الاعز

منها الاذل ولله العزة ولرسوله وللمؤمنين ولكن

المنفقين لا يعلمون [٩] يا ايها الذين امنوا لا تلهكم

اموالكم ولا اولادكم عن ذكر الله ومن يفعل ذلك فاولئك

separate; but God's are the treasures of the heavens and the earth, but the hypocrites do not discern.

8 They say, Surely if we return to Madînah, the mightier will surely drive out from it the weaker; but might is of God, and of His apostle and the faithful, but the hypocrites do not know.

9 O ye who believe, let not your wealth and your children divert you from the remembrance of God: and whoso does that—then these, they are the losers!

هُمُ الْخٰسِرُوْنَ [10] وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ
اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِيْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ
فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ [11] وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا
اِذَا جَآءَ اَجَلُهَا وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝

10 And spend of what We have provided you with, before death comes to one of you and he say, Lord, wilt Thou not respite me to a near term, then will I give alms, and be of the righteous ?

11 But God will not respite a soul, when its term shall come, and God is informed of what ye do.

سورة النور

بسم الله الرحمن الرحيم

[1] سورة انزلناها وفرضناها وانزلنا فيها ايت
بينت لعلكم تذكرون [2] الزانية والزانى فاجلدوا
كل واحد منهما مائة جلدة ولا تاخذكم بهما رافة فى

## 105. LIGHT.

(SU'RAH XXIV.)

*In the Name of God, the Merciful, the Compassionate.*

1 A Sûrah which We have sent down and ordained, and have sent down therein evident signs, that ye may remember.

2 The adulteress and the adulterer, scourge each one of them with an hundred stripes; and let not pity for them take hold of you

دِينِ اللّٰهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ
عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ [٣] الزَّانِي لَا يَنكِحُ إِلَّا
زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ
وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ [٤] وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ
ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً

in the religion of God if ye believe in God and the Day of the Hereafter; and let a party of the faithful witness their punishment.

3 The adulterer shall not marry any except an adulteress, or a woman who joins *others with God*; and the adulteress shall none marry except an adulterer or a man who joins *others with God*; and forbidden is that to the faithful.

4 And those who asperse chaste women, and then bring not four witnesses, scourge them

ولا تقبلوا لهم شهادة ابدا ۚ واولئك هم الفسقون

[٥] الا الذين تابوا من بعد ذلك واصلحوا ۚ فان الله

غفور رحيم [٦] والذين يرمون ازواجهم ولم يكن لهم

شهداء الا انفسهم فشهادة احدهم اربع شهدت بالله انه

لمن الصدقين [٧] والخامسة ان لعنت الله عليه ان كان

with eighty stripes, and receive not their testimony for ever; and these, they are the wicked;

5 Except those who turn after that and amend; then verily, God is Forgiving, Compassionate.

6 And those who asperse their wives, and have no witnesses except themselves, then the testimony of one of them is to testify four times by God that verily, he is of those who speak the truth;

7 And the fifth time that the curse of God be

مِنَ الْكٰذِبِيْنَ [٨] وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ
شَهٰدٰتٍ بِاللّٰهِ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ [٩] وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ
عَلَيْهَا اِنْ كَانَ مِنَ الصّٰدِقِيْنَ [١٠] وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ
وَرَحْمَتُهٗ وَاَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ [١١] اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ
عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ

upon him if he be of the liars.

8 And it shall avert from her the torment if she bears testimony four times by God that verily he is of the liars,

9 And the fifth time that the wrath of God be upon her if he be of the truthful.

10 And if it were not for the grace of God upon you and His mercy, and that God is Relenting, Wise. . . .

11 Verily, those who have come with the lie, a party of you,—reckon it not as an evil for you; nay, it is good for you; for every man

امرئ منهم ما اكتسب من الاثم ۚ والذي تولى كبره منهم
له عذاب عظيم ﴿١٢﴾ لولا اذ سمعتموه ظن المؤمنون
والمؤمنت بانفسهم خيرا وقالوا هذا افك مبين ﴿١٣﴾ لولا
جاءوا عليه باربعة شهداء ۚ فاذ لم يأتوا بالشهداء فاولئك
عند الله هم الكذبون ﴿١٤﴾ ولولا فضل الله عليكم ورحمته

of them is what he has earned of sin; and he who has managed to aggravate it among them, for him is a great torment.

12 Why, when ye had heard it, the faithful men and the faithful women did not think in themselves good, and say, This is a manifest lie?

13 Why did they not bring against it four witnesses?—but since they have not brought the witnesses, these, with God they are liars.

14 And if it were not for the grace of God upon

فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ

لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

[١٥] وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ

نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ [١٦] يَعِظُكُمُ

you, and His mercy in this world and the Hereafter, there would surely have touched you for what ye had spread abroad a great torment, when ye uttered it with your tongues, and spoke with your mouths what ye had no knowledge of, and reckoned it a light thing, while it was with God a great thing.

15 And why, when ye had heard it, did ye not say, It is not for us that we should talk of this? Glory to Thee! this is a great calumny.

الله ان تعودوا لمثله ابدا ان كنتم مؤمنين

[١٧] ويبين الله لكم الايت والله عليم حكيم [١٨] ان

الذين يحبون ان تشيع الفاحشة في الذين امنوا لهم عذاب

اليم [١٩] في الدنيا والاخرة والله يعلم وانتم لا تعلمون

[٢٠] ولولا فضل الله عليكم ورحمته وان الله رءوف رحيم

16 God admonishes you that ye go not back to the like of it for ever, if ye be believers.

17 And God makes clear to you the signs; and God is Knowing, Wise.

18 Verily, those who love that scandal should go abroad among those who believe, for them is a painful torment

19 In this world and the Hereafter, and God knows, and ye do not know.

20 And if it were not for the grace of God upon you, and His mercy, and that God is Kind, Compassionate . . .

[٢١] يا أيها الذين آمنوا لا تتبعوا خطوات الشيطان ومن
يتبع خطوات الشيطان فإنه يأمر بالفحشاء والمنكر
ولولا فضل الله عليكم ورحمته ما زكى منكم من أحد
أبدا ولكن الله يزكي من يشاء والله سميع عليم
[٢٢] ولا يأتل أولوا الفضل منكم والسعة أن يؤتوا أولي

21 O ye who believe, follow not the steps of the devil, and he who follows the steps of the devil, then verily, he bids filthy actions and wrong; and were it not for the grace of God upon you, and His mercy, not one of you had been cleansed for ever; but God cleanses whom He pleases; and God doth hear and know.

22 And let not those who are blessed among you and have means swear that they will

القربى والمسكين والمهاجرين في سبيل الله وليعفوا
وليصفحوا ألا تحبون أن يغفر الله لكم والله غفور
رحيم [٢٣] إن الذين يرمون المحصنات الغافلات
المؤمنات لعنوا في الدنيا والآخرة ولهم عذاب عظيم
[٢٤] يوم تشهد عليهم ألسنتهم وأيديهم وأرجلهم

not give to those of kin and the poor and those who have fled in the way of God, but let them pardon and pass over. Do not ye like that God should pardon you? And God is Forgiving, Compassionate.

23 Verily, those who asperse chaste women,—careless, believing—are cursed in this world and the Hereafter; and for them is a great torment.

24 The Day their tongues shall bear witness against them, and their hands, and their

بما كانوا يعملون [٢٥] يومئذ يوفيهم الله دينهم الحق
ويعلمون ان الله هو الحق المبين [٢٦] الخبيثت
للخبيثين والخبيثون للخبيثت والطيبت للطيبين
والطيبون للطيبت اولئك مبرءون مما يقولون
لهم مغفرة ورزق كريم [٢٧] يا ايها الذين امنوا لا تدخلوا

feet also, of what they did.

25 On that day will God pay them their just due, and they shall know that God He is the plain truth.

26 The wicked women are for the wicked men, and the wicked men are for the wicked women, and the pure women for the pure men, and the pure men for the pure women; these are clear of what they say; for them is pardon and a noble provision.

27 O ye who believe, enter not any houses other

بيوتا غير بيوتكم حتى تستأنسوا وتسلموا على أهلها
ذلكم خير لكم لعلكم تذكرون [٢٨] فإن لم تجدوا فيها
أحدا فلا تدخلوها حتى يؤذن لكم وإن قيل لكم
ارجعوا فارجعوا هو أزكى لكم والله بما تعملون
عليم [٢٩] ليس عليكم جناح أن تدخلوا بيوتا غير

than your houses, until ye have asked leave, and saluted the people thereof: that is better for you, that ye may remember.

28 And if ye find no one therein, enter not them until leave is given you; and if it be said to you, Go ye back, do ye go back; it is purer for you. And God of what ye do does know.

29 There is no crime against you, that ye enter

مسكونة فيها متاع لكم والله يعلم ما تبدون وما تكتمون

[٣٠] قل للمؤمنين يغضوا من أبصارهم ويحفظوا

فروجهم ذلك أزكى لهم إن الله خبير بما يصنعون

[٣١] وقل للمؤمنات يغضضن من أبصارهن ويحفظن

فروجهن ولا يبدين زينتهن إلا ما ظهر منها وليضربن

houses not inhabited, wherein is provision for you; and God knows what ye show and what ye hide.

30 Say to the faithful who believe, that they restrain their eyes, and preserve their modesty; that is purer for them; verily God is informed of what they do.

31 And say to the believing women that they restrain their eyes, and preserve their modesty, and display not their ornaments, except what appears thereof, and let them throw their

بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ

بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي

أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ

غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا

kerchiefs over their bosoms and not display their ornaments, unless to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or what their right hands have possessed, or the male attendants who are incapable or to children who do not note the nakedness of

عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ
مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا
أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ [٣١] وَأَنكِحُوا۟
ٱلْأَيَٰمَىٰ مِنكُمْ وَٱلصَّٰلِحِينَ مِنْ عِبَادِكُمْ وَ
إِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ

women. And let them not beat with their feet that their hidden ornaments may be known. And turn to God altogether, ye who believe, that ye may be happy.

32 And marry the single among you, and the righteous among your servants and your handmaidens; if they be poor, God will enrich them of His grace: and God is Vast, Knowing.

وَاسِعٌ عَلِيمٌ [٣٣] وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ
مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَ
آتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى
الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَ

33 And let those who do not find a match keep chaste, until God enriches them of His grace. And those who desire a writing among such as your right hands have possessed, write it for them, if ye know any good in them, and give them of the wealth of God which He has given you. And compel not your slave-girls to prostitution,—if they desire to keep chaste,—seeking the accidentals of the life of this world; and whoso compels them, then

مَن يُكْرِههِنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ

[٣٤] وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ

خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ [٣٥] اللَّهُ نُورُ السَّمَاوَاتِ

وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي

زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ

verily after their compulsion, God will be Forgiving, Compassionate to them.

34 And now have We certainly sent down to you evident signs, and an instance from those who have passed away before you, and an admonition to the pious.

35 God is the light of the heavens and the earth: the likeness of His light is as a niche in which is a lamp—the lamp is in a glass, the glass is, as it were, a glittering star. It is lit

مباركة زيتونة لا شرقية ولا غربية يكاد زيتها يضيء ولو
لم تمسسه نار نور على نور يهدي الله لنوره من يشاء
ويضرب الله الامثال للناس والله بكل شيء عليم [٣٦] في
بيوت اذن الله ان ترفع ويذكر فيها اسمه يسبح له
فيها بالغدو والاصال [٣٧] رجال لا تلهيهم تجارة ولا

from a blessed tree, an olive neither of the east nor of the west: its oil would well-nigh give light though no fire touched it.—Light upon light! God guides to His light whom He pleases. And God strikes out parables for men and God all things doth know.

36 In the houses which God has permitted to be raised, that His name be remembered therein, at morn and at even:

37 Men whom merchandizing nor traffic diverts

يبيع عن ذكر الله وإقام الصلوة وإيتاء الزكوة يخافون
يوما تتقلب فيه القلوب والأبصار [٣٨] ليجزيهم الله
أحسن ما عملوا ويزيدهم من فضله والله يرزق من يشاء
بغير حساب [٣٩] والذين كفروا أعمالهم كسراب بقيعة
يحسبه الظمآن ماء حتى إذا جاءه لم يجده شيئا ووجد

from the remembrance of God and steadfastness in prayer and giving alms; fearing the day when hearts shall be upset and the eyes also;

38 That God may reward them for the best of what they have done and give them increase of His grace, and God provides for whom He pleases without count.

39 And those who disbelieve, their works are like the mirage in a plain which the thirsty thinks to be water, until when he comes to it he finds it to be nothing, but he finds God with

الله عنده فوفه حسابه والله سريع الحساب [٣٠] أو
كظلمت في بحر لجي يغشه موج من فوقه موج من فوقه
سحاب ظلمت بعضها فوق بعض إذا أخرج يده لم
يكد يرها ومن لم يجعل الله له نورا فما له من نور
[٣١] ألم تر أن الله يسبح له من في السموت والأرض

him, and He will pay him his account;
God is swift to take account;

40 Or, like the darkness in a deep sea which is covered by a wave upon which is a wave, above it a cloud,—darknesses one of them above the other: when one puts out his hand he cannot nearly see it! And he to whom God gives no light for him is no light.

41 Hast thou not seen that God do glorify who are in the heavens and the earth, and the

وَالطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ
بِمَا يَفْعَلُونَ [٤٢] وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَإِلَى اللَّهِ
الْمَصِيرُ [٤٣] أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ
بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهِ وَ
يُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ

birds spreading their wings? Each one knows its prayer and its praise; and God knows what they do.

42 And God's is the kingdom of the heavens and the earth, and to God is the journey.

43 Hast thou not seen that God drives the clouds, and then reunites them, and then piles them up, and thou dost see the rain coming forth from their midst, and He sends down from the heaven mountains wherein is hail, and He makes it fall on whom He pleases, and

ويصرفه عن من يشاء يكاد سنا برقه يذهب بالابصار

[٤٤] يقلب الله الليل والنهار ان في ذلك لعبرة لاولي الابصار

والله خلق كل دابة من ماء فمنهم من يمشي على بطنه

ومنهم من يمشي على رجلين ومنهم من يمشي على اربع

[٤٥] يخلق الله ما يشاء ان الله على كل شيء قدير لقد انزلنا

He turns it from whom He pleases; it is well-nigh that the flashing of His lightning go off with the sight.

44 God interchanges the night and the day; verily, in that is an example to those who have sights. And God created every moving thing from water; and of them is one that goes upon its belly, and of them another that goes upon two feet, and of them another that goes upon four; God creates what He pleases; verily, God is over all things powerful.

45 Now have We sent down evident signs,—

آيت مبينت والله يهدي من يشاء الى صراط مستقيم

[٤٦] ويقولون آمنا بالله وبالرسول واطعنا ثم يتولى فريق

منهم من بعد ذلك وما اولئك بالمؤمنين [٤٧] واذا دعوا

الى الله ورسوله ليحكم بينهم اذا فريق منهم معرضون

[٤٨] وان يكن لهم الحق ياتوا اليه مذعنين [٤٩] افي

and God guides whom He pleases into the straight way.

46 And they say, We believe in God and in the apostle, and we obey;—then a party of them turn aside after that; and they are not believers.

47 Andw hen they are called to God and His apostle, that he may judge between them, lo! a party of them do turn aside.

48 And if the truth had been on their side they would have come to him obedient.

قلوبهم مرض ام ارتابوا ام يخافون ان يحيف الله عليهم

ورسوله بل اولئك هم الظلمون [٥٠] انما كان قول

المؤمنين اذا دعوا الى الله ورسوله ليحكم بينهم

ان يقولوا سمعنا واطعنا واولئك هم المفلحون [٥١] و

من يطع الله ورسوله ويخش الله ويتقه فاولئك هم الفائزون

49 Is there a sickness in their hearts, or do they doubt, or do they fear that God will act unjustly towards them, and His apostle also? nay, but these, they are the wrong-doers.

50 The speech of the faithful, when they are called to God and His apostle that he may judge between them, is only that they say, We have heard, and we obey;—and these, they are the happy.

51 And whoso obeys God and His apostle, and dreads God and fears Him; then these, they are the blessed.

[٥٢] وأقسموا بالله جهد أيمانهم لئن أمرتهم ليخرجن
قل لا تقسموا طاعة معروفة إن الله خبير بما تعملون
[٥٣] قل أطيعوا الله وأطيعوا الرسول فإن تولوا فإنما
عليه ما حمل وعليكم ما حملتم وإن تطيعوه تهتدوا وما
على الرسول إلا البلغ المبين [٥٤] وعد الله الذين آمنوا

52 And they swear by God with their most solemn oath, that surely if thou command them they will go forth; say thou, Swear not, obedience is proper; verily, God is informed of what ye do.

53 Say thou, Obey God, and obey the apostle, but if ye turn back, then upon is him only what he is made to bear, and upon you is what ye are made to bear, and if ye obey him ye shall be guided; but upon the apostle is only to deliver a plain message.

54 God promises those who believe among you

مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰئِكَ
هُمُ الْفٰسِقُونَ [٥٥] وَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ وَأَطِيعُوا

and do good works that He will give them the succession in the earth as He gave the succession to those before them, and He will surely establish for them their religion which He has chosen for them, and will surely change for them after their fear security.—They shall serve Me not joining anything with Me, and whoso disbelieves after that, then these, they the wicked.

55 And be steadfast in prayer, and give alms,

الرسول لعلكم ترحمون [٥٦] لا تحسبن الذين كفروا

معجزين في الارض ومأوهم النار ولبئس المصير

[٥٧] يا ايها الذين امنوا ليستأذنكم الذين ملكت

ايمانكم والذين لم يبلغوا الحلم منكم ثلث مرت من

قبل صلوة الفجر وحين تضعون ثيابكم من الظهيرة و

and obey the apostle, that ye may have mercy.

56 Do not thou reckon those who disbelieve a frustrating God in the earth : their abode is the Fire, and surely evil the journey !

57 O ye who believe, let those whom your right hands have possessed, and those of you who have not reached puberty, ask leave of you three times, before the prayer of dawn, and when ye put off your clothes at noon, and

مِنْ بَعْدِ صَلٰوةِ الْعِشَاءِ ۚ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌ ۢ بَعْدَهُنَّ ۚ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى
بَعْضٍ ۚ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ
[٥٨] وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا
كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ ۗ

after the evening prayer,—three times of privacy for you; there is no crime against you nor against them after these to go in rounds of visit to one another; thus God makes clear to you the signs, and God is Knowing, Wise.

58 And when the children among you reach puberty, let them ask leave as those who were before them asked leave, thus God makes clear to you His signs, and God is Knowing,

والله عليم حكيم [٥٩] والقواعد من النساء اللاتي لا يرجون
نكاحا فليس عليهن جناح أن يضعن ثيابهن غير
متبرجت بزينة وأن يستعففن خير لهن والله سميع
عليم [٦٠] ليس على الأعمى حرج ولا على الأعرج حرج ولا
على المريض حرج ولا على أنفسكم أن تأكلوا من بيوتكم

Wise.

59 And the women who are past child-bearing, who do not hope to marry, there is no crime against them if they lay aside their garments, not showing *their* ornaments; but that they abstain is better for them; and God is the Hearing, the Knowing.

60 There is no hindrance to the blind and no hindrance to the lame, and no hindrance to the sick, and none upon yourselves, that ye eat from your houses, or the houses of

أو بيوت آبائكم أو بيوت أمهاتكم أو بيوت إخوانكم

أو بيوت أخواتكم أو بيوت أعمامكم أو بيوت عماتكم

أو بيوت أخوالكم أو بيوت خالاتكم أو ما ملكتم

مفاتحه أو صديقكم ليس عليكم جناح أن تأكلوا جميعا

أو أشتاتا [٦١] فإذا دخلتم بيوتا فسلموا على أنفسكم تحية

your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or what ye possess the keys of, or of your friend. There is no crime against you that ye eat together or apart.

81 And when ye enter houses, salute one another

مِنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ۚ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ
لَعَلَّكُمْ تَعْقِلُوْنَ ۝ [٦٢] اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ
وَرَسُوْلِهٖ وَاِذَا كَانُوْا مَعَهٗ عَلٰٓى اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى
يَسْتَاْذِنُوْهُ ۚ اِنَّ الَّذِيْنَ يَسْتَاْذِنُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ
بِاللّٰهِ وَرَسُوْلِهٖ ۚ فَاِذَا اسْتَاْذَنُوْكَ لِبَعْضِ شَاْنِهِمْ فَاْذَنْ لِّمَنْ

with a salutation from God, blessed and good; thus God makes clear to you the signs that ye may have sense.

62 The faithful are only those who believe in God and His apostle, and when they are with him upon public business, go not away until they have asked leave of him; verily, those who ask leave of thee, these are they who believe in God and His apostle; so when they ask leave of thee for any of their affairs, then do thou give leave to him among

شئت منهم واستغفر لهم الله ان الله غفور رحيم

[٦٣] لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم

بعضا قد يعلم الله الذين يتسللون منكم لواذا ع

فليحذر الذين يخالفون عن امره ان تصيبهم فتنة

او يصيبهم عذاب اليم [٦٤] الا ان لله ما في السموت

them whom thou wilt, and ask pardon for them of God: verily, God is Forgiving, Compassionate.

63 Let not the calling of the apostle among you be like the calling of some of you to the others; already God knows those among you who withdraw covertly; so let those who withstand His command beware, lest there befall them a trial or there befall them a painful torment.

64 Is not verily what is in the heavens and

وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ
فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

the earth God's? He knows what ye are about, and on the Day they shall return to Him He will inform them of what they have done: for God all things does know.

سورة المجادلة

بسم الله الرحمن الرحيم

[1] قد سمع الله قول التي تجادلك في زوجها وتشتكي
إلى الله والله يسمع تحاوركما إن الله سميع بصير

## 106. SHE WHO DISPUTED.

(SU'RAH LVIII.)

*In the Name of God, the Merciful, the Compassionate.*

1 Now has God heard the word of her who disputed with thee concerning her husband and made her complaint to God has heard your mutual discourse; and God has heard your mutual discourse; verily God is Hearing, Seeing.

[٢] الَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ
إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا
مِّنَ ٱلْقَوْلِ وَزُورًا [٣] وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ [٤] وَٱلَّذِينَ
يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ
رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا

2 Those who back out of their wives among you —they are not their mothers: their mothers are only those who gave them birth; and verily they say an unjust saying and a lie:

3 But verily God is Gracious, Forgiving.

4 And those who back out of their wives, and then recall what they have said, shall free a neck before they touch each other. That is what ye are admonished, and God of what ye do is informed.

تعملون خبير [٥] فمن لم يجد فصيام شهرين متتابعين من قبل أن يتماسا فمن لم يستطع فإطعام

ستين مسكينا ذلك لتؤمنوا بالله ورسوله وتلك

حدود الله وللكافرين عذاب أليم [٦] إن الذين

يحادون الله ورسوله كبتوا كما كبت الذين من

5 And he who finds not *the wherewithal*, then a fast for two months consecutively before they touch each other. And he who cannot shall feed sixty poor men; that is that ye may believe in God and His apostle. And these are the bounds of God, and for the ungodly is a painful torment.

6 Verily, those who oppose God and His apostle shall be brought low as those before them

قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ
مُهِينٌ [٧] يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا
عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
[٨] أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا
يَكُونُ مِنْ نَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا

were brought low; and now have We sent down evident signs, and for the ungodly is a disgraceful torment.

7 On the Day when God shall raise them all, He will inform them of what they have done. God has taken count of it, but they forget it; and God is over all things a witness.

8 Hast thou not seen that God knows what is in the heavens and what is in the earth? There is no private talk among three, but He is the fourth of them, nor among five but He

هو سادسهم ولا ادنى من ذلك ولا اكثر الا هو معهم
اين ما كانوا ثم ينبئهم بما عملوا يوم القيمة ان الله
بكل شيء عليم [٩] الم تر الى الذين نهوا عن النجوى
ثم يعودون لما نهوا عنه ويتناجون بالاثم والعدوان
ومعصيت الرسول واذا جاءوك حيوك بما لم يحيك

is the sixth of them; nor less than that, nor more, but He is with them, wherever they be. Then will He inform them of what they have done on the Day of Resurrection; verily God all things doth know.

9 Hast thou not seen those who have been forbidden secret talk, but then return to what they have been forbidden, and talk privately of sin and enmity and rebellion against the apostle. And when they come to thee, they salute thee with what God doth not salute

بِهِ اللّٰهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُولُ
حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ [10] يَا أَيُّهَا الَّذِينَ
آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللّٰهَ الَّذِي إِلَيْهِ
تُحْشَرُونَ [11] إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا

thee; and they say among themselves, Why does not God torment us for what we say? Hell is enough for them; they shall go down into it; and evil the journey!

10 O ye who believe, when ye talk private together, talk not of sin and enmity and rebellion against the apostle, but talk of goodness and piety; and fear God to whom ye shall be gathered.

11 Privy talk is only from the devil, that he may

وَلَيْسَ بِضَارِّهِم شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ [١٢] يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ
تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا
قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

grieve those who believe, but their is none to hurt them at all, unless by the permission of God; and upon God let the faithful rely.

12 O ye who believe, when it is said to you, Make room in the assembly, then make room; God will make room for you; and when it is said, Rise up, then rise up; God will raise those who believe among you, and those who are given knowledge, in rank; and God of what ye do is informed.

(١٣) يا ايها الذين امنوا اذا ناجيتم الرسول فقدموا بين
يدي نجوكم صدقة ذلك خير لكم واطهر فان لم تجدوا
فان الله غفور رحيم (١٤) ءاشفقتم ان تقدموا بين يدي
نجوكم صدقت فاذ لم تفعلوا وتاب الله عليكم فاقيموا
الصلوة وءاتوا الزكوة واطيعوا الله ورسوله والله خبير

13 O ye who believe, when ye come to confer with the apostle, then send before your conference a charitable act; that is better for you, and purer; but if ye find not *the means*, then verily, God is Forgiving, Compassionate.

14 What! do ye fear from giving alms before your conference? then if ye do it not,—and God is relenting towards you,—then be steadfast in prayer and give alms, and obey God and His apostle, and God is infromed of what

بِمَا تَعْمَلُونَ [١٥] أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ

عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ

[١٦] أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

[١٧] اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ

عَذَابٌ مُّهِينٌ [١٨] لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ

ye do.

15 Hast thou not seen those who take for patrons a people upon whom is the wrath of God; they are not of you, nor of them; and they swear to a lie while they know.

16 God has prepared for them a severe torment; verily, evil is what they do.

17 They take their oaths for a cloak, and they turn *men* aside from the way of God; and for them is a shameful torment.

18 Never shall their wealth avail them; not their children against God at all; these are the

شيئا أولئك أصحب النار هم فيها خلدون [١٩] يوم
يبعثهم الله جميعا فيحلفون له كما يحلفون لكم و
يحسبون أنهم على شيء ألا إنهم هم الكذبون [٢٠] استحوذ
عليهم الشيطن فأنسهم ذكر الله أولئك حزب الشيطن ألا
إن حزب الشيطن هم الخسرون [٢١] إن الذين يحادون

fellows of the Fire, they shall be therein for ever.

19 One the day God shall raise them all, they will swear to Him as they swear to you, and they will reckon that they are upon something. Are not they verily, yea they, the liars?

20 The devil has prevailed against them and made them forget the remembrance of God; these are the party of the devil. Are not verily the party of the devil, yea they, the losers?

21 Verily, those who oppose God and His apostle

الله ورسوله اولئك في الاذلين كتب الله لاغلبن
انا ورسلي ان الله قوي عزيز [٢٢] لا تجد قوما يؤمنون
بالله واليوم الاخر يوادون من حاد الله ورسوله ولو كانوا
اباءهم او ابناءهم او اخوانهم او عشيرتهم اولئك
كتب في قلوبهم الايمان وايدهم بروح منه ويدخلهم

—these are amongst the vilest. God has written—I will surely prevail, I and My apostles; verily, God is Strong, Mighty.

22 Thou shalt not find a people who believe in God and the Day of the Hereafter, loving him who opposes God and His apostle, although they be their fathers or their sons or their brothers or their nearest kin; these, He has written faith in their hearts, and has strengthened them with a Spirit from Him, and He will make them enter into Gardens

جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِيَ ٱللَّهُ عَنْهُمْ
وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

beneath which rivers flow, for ever therein; God is well-pleased with them, and they are well-pleased with Him; these are the party of God; are not they verily the party of God, yea they, the blessed?

سورة الحج

بسم الله الرحمن الرحيم

[1] يا ايها الناس اتقوا ربكم ان زلزلة الساعة شيء

[2] عظيم يوم ترونها تذهل كل مرضعة عما ارضعت وتضع

كل ذات حمل حملها وترى الناس سكرى وما هم بسكرى

## 107. THE PILGRIMAGE.

(SU'RAH XXII.)

*In the Name of God, the Merciful, the Compassionate.*

1 O ye people, fear your Lord. Verily the earthquake of the Hour will be a terrible thing.

2 On the Day ye shall see it, every suckling woman shall forget her sucking babe, and every woman that has a burden shall cast her burthen, and thou shalt see men drunken, al-

وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيدٌ [٣] وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللّٰهِ بِغَيْرِ

عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ [٤] كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ

فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ [٥] يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ

فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ

عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقِرُّ

though not drunk; but the torment of God will be severe!

3 And of men is one who disputes concerning God without knowledge, and follows every rebellious devil;

4 Against whom it is written that whoso shall take him for a patron, he will lead him astray, and guide him to the torment of the Blaze.

5 O ye people, if ye are in doubt as to the resurrection—verily, We created you of dust, then of sperm, then of thick blood, then of a piece of flesh, shaped and unshaped, that We might make clear to you, and We make

فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ
أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ
هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ
مِنْ كُلِّ زَوْجٍ بَهِيجٍ [٦] ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ

to rest in the wombs what We please until an appointed term; then We bring you forth babes; then—that ye may reach your full age, and of you is one that dies, and of you another who is kept back till the most decrepit age, that he knows not after knowledge anything. And thou seest the earth parched, but when We send down upon it water it stirs and swells, and brings forth vegetation of every beauteous kind.

6 That is for that God—He is the truth, and that

يحيي الموتى وانه على كل شيء قدير [٧] وان الساعة
اتية لا ريب فيها وان الله يبعث من في القبور [٨] ومن الناس
من يجادل في الله بغير علم ولا هدى ولا كتب منير [٩] ثاني
عطفه ليضل عن سبيل الله له في الدنيا خزي ونذيقه يوم القيمة
عذاب الحريق [١٠] ذلك بما قدمت يداك وان الله ليس

He quickens the dead, and that He is over all things powerful.

7 And that the Hour will come—there is no doubt thereof, and that God will raise up those who are in the tombs.

8 And of men is one who disputes concerning God without knowledge, and having no guidance nor an enlightening Book;

9 Twisting his neck that he may lead astray from the way of God;—for him in this world is disgrace, and We will make him taste on the Day of Resurrection the torment of burning.

10 —That is for what thy hands have sent before,

بِظَلَّامٍ لِّلْعَبِيدِ [١١] وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ
فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقَلَبَ عَلَىٰ
وَجْهِهِ ۚ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ
[١٢] يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ
الْبَعِيدُ [١٣] يَدْعُو لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ

and for that God is not unjust to *His* servants.

11 And of men is one who serves God on the brink, and if there befall him good, he rests in it, but if there befall him a trial, he turns upon his face, losing this world and the Hereafter;—that, yea that, is the manifest loss.

12 He calls beside God upon what cannot harm him nor profit him; that, yea that, is the wide error.

13 He calls on him whose harm is nearer than his profit; surely evil the patron, and surely

وَلَبِئْسَ الْمَصِيرُ [١٣] إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ [١٥] مَن
كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ
إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ
[١٦] وَكَذَٰلِكَ أَنزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَن

evil the companion.

14 Verily, God will make those who believe and do good, enter into Gardens beneath which rivers flow; verily, God does what He desires.

15 He who thinks that God will never help him in this world and the Hereafter, let him stretch a cord to the heaven, and cut off, then let him see whether his stratagem will go off with what he is enraged at.

16 And thus have We sent it down as evident signs, and for that God guides whom He

يريد [١٧] إن الذين آمنوا والذين هادوا والصابئين
والنصارى والمجوس والذين أشركوا إن الله يفصل
بينهم يوم القيمة إن الله على كل شيء شهيد [١٨] ألم
تر أن الله يسجد له من في السموت ومن في الأرض
والشمس والقمر والنجوم والجبال والشجر والدواب

desires.

17 Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who are polytheists,—verily God will decide between them on the Day of Resurrection; verily, God is over all things a witness.

18 Hast thou not seen that God do worship who are in the heavens and who are in the earth, and the sun and the moon, and the stars and the mountains, and the trees, and the

كَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ [١٩] وَمَنْ يُهِنِ
اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ [٢٠] هَٰذَانِ
خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ
لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ
[٢١] يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ وَلَهُمْ مَقَامِعُ

moving things, and many of the men, but many—against them is the torment due;

19 And he whom God shall disgrace, there is not for him any to honour; verily, God does what He pleases.

20 These are two disputants who dispute concerning their Lord; but those who disbelieve, there shall be cut out for them garments of fire; there shall be poured over their heads boiling water;

21 With it shall be dissolved what is in their bellies, and also the skins; and for them are

مِنْ حَدِيدٍ [٢٢] كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ
غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ [٢٣] إِنَّ اللَّهَ
يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَ
لِبَاسُهُمْ فِيهَا حَرِيرٌ [٢٤] وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ

maces of iron ;

22 So often as they shall desire to come forth from it for pain, they shall be turned back into it; and—Taste ye the torment of burning.

23 Verily, God will make those who believe and do good, enter into Gardens beneath which rivers flow, adorned therein with bracelets of gold, and pearls, and their garments therein of silk ;

24 And they are guided to the best of words, and

وَهُدُوٓا إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ [٢٥] إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ
سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ
نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ [٢٧] وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ
أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ

guided to the glorious way.

25 Verily, those who disbelieve and hinder the way of God and the Sacred Mosque which We have made for all men alike, the dweller therein and the stranger ;

26 And he who desires therein profanation with wrong, We will make him taste of the painful torment.

27 And when We established for Abraham the place of the House,—Join not with Me anything, and keep My House pure for those who make the circuit and those who stand

وَالرُّكَّعِ السُّجُودِ [٢٨] وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ

رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ [٢٩] لِيَشْهَدُوا

مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ

مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا

الْبَائِسَ الْفَقِيرَ [٣٠] ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا

up, and those who bow down in worship.

28 And proclaim amongst men the Pilgrimage: let them come to thee on foot and every fleet camel, arriving from every deep defile:

29 That they may witness advantages to them, and may mention the name of God on the appointed days over what He has provided them with of brute beasts, and eat thereof, and feed the badly off, the poor;

30 Then let them finish their neglect, and let

لُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ [٣١] ذَٰلِكَ وَمَن
يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ ۗ وَأُحِلَّتْ
لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا
الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ
[٣٢] حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَن يُشْرِكْ بِاللَّهِ

them pay their vows and make the circuit of the ancient House.

31 That; and whoso regards the sacred things of God, it is better for him with his Lord; and lawful to you are cattle except what has been read to you; but avoid the abomination of idols, and avoid the speaking of falsehood;

32 Being *Hanifs* to God, and not joining *anything* with Him, for whoso joins anything with God,

فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي
مَكَانٍ سَحِيقٍ [٣٣] ذَٰلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن
تَقْوَى الْقُلُوبِ [٣٤] لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ
مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ [٣٥] وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا
لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ فَإِلَٰهُكُمْ

it is as though he has fallen from heaven, and the birds snatch him up, or the wind wafts him to a distant place.

33 That; and whoso respects the rites of God; verily they are from the piety of hearts.

34 For you therein are advantages until an appointed term, then their place of sacrifice is at the ancient House.

35 And to every people have We appointed rites that they may mention the name of God over what He has provided them with of brute beasts. And your God is one God;

إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ [٣٦] الَّذِينَ

إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَ

الْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ [٣٧] وَالْبُدْنَ

جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ

عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا

then to Him be ye Muslims, and give glad tidings to the lowly,

36 Whose hearts, when God is mentioned are struck with fear; and to the patient of what befalls them, and to those who are steadfast in prayer and of what We have given them do spend.

37 And the bulky brutes, We have made them for you as symbols of God; for you therein is good; so remember the name of God over them as they stand in order; and when they fall down on their sides, then eat of them,

القانع والمعتر كذلك سخرناها لكم لعلكم تشكرون

[٣٨] لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى

منكم كذلك سخرها لكم لتكبروا الله على ما هداكم وبشر

المحسنين [٣٩] ان الله يدافع عن الذين امنوا ان الله

لا يحب كل خوان كفور [٤٠] اذن للذين يقتلون بانهم

and feed the contented and those who ask thus have We pressed them into service for you, that ye may give thanks.

38 By no means will their meat reach to God, nor their blood, but the piety from you alone will reach to Him; thus has He pressed them into service for you, that ye may magnify God for that He has guided you; and give glad tidings to those who do good.

39 Verily, God will ward off *evil* from those who believe; verily, God loves not any perfidious, ungodly fellow.

40 Permission is given to those who are fought

ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤١﴾ الَّذِينَ أُخْرِجُوا

مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ

اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَ

مَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٢﴾ الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا

against *to fight*, for that they have been wronged; and verily God to help them has the power;

41 Who have been turned out of their homes without right only for that they said, Our Lord is God. And if it were not for God's repelling some men by others, surely monasteries, and churches, and synagogues, and places of worship, wherein the name of God is mentioned much, would be utterly destroyed. And God will certainly help him who helps Him; verily God is Powerful, Mighty.

42 These who, if WE establish them in the earth

الصلوة واتوا الزكوة وامروا بالمعروف ونهوا عن المنكر
ولله عاقبة الامور [٤٣] وان يكذبوك فقد كذبت قبلهم
قوم نوح وعاد وثمود وقوم ابراهيم وقوم لوط
واصحب مدين وكذب موسى فامليت للكفرين ثم
اخذتهم فكيف كان نكير [٤٤] فكاين من قرية اهلكنها وهي

will be steadfast in prayer, and give alms, and bid what is just and forbid what is evil. And to God is the end of affairs.

43 And if they call thee a liar, already before them have the people af Noah and 'A'd and *Th*amûd called it a lie; and the people of Abraham and the people of Lot and the fellows of Midian; and Moses was called a liar; but I bore with the ungodly, then I seized on them; and what was the change!

44 And how many cities have We destroyed while

ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ
مَشِيدٍ [٤٥] أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ
قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا
لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ
[٤٦] وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ

they did wrong; and they are fallen to ruin on their roofs; and wells abandoned and lofty castles.

45 Have they not journeyed in the earth? or have they not hearts to understand with, or ears to hear with? But verily, to these it is not the eyes which are blind, but blind are the hearts which are in the breasts.

46 And they hurry thee for the torment, but God will not fail in His promise; and verily, a

وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ [٤٧] وَكَأَيِّن مِّن
قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ
[٤٨] قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ [٤٩] فَالَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ [٥٠] وَالَّذِينَ
سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ [٥١] وَمَا

day with thy Lord is as a thousand years of what ye count.

47 And how many cities have I borne with, while they did wrong; then I seized on them, and to ME was the return.

48 Say thou, O ye people, I am only to you a plain warner;

49 And those who believe and do good works, for them is pardon and a generous provision.

50 And those who strive to invalidate OUR signs; these are the fellow of the Fierce Fire.

أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطن
في أمنيته فينسخ الله ما يلقي الشيطن ثم يحكم الله آيته
والله عليم حكيم [٥٢] ليجعل ما يلقي الشيطن فتنة للذين
في قلوبهم مرض والقاسية قلوبهم وإن الظلمين
لفي شقاق بعيد [٥٣] وليعلم الذين أوتوا العلم

51 And We have not sent before thee any apostle, nor a prophet, but when he wished the devil threw something into his wish; but God annuls what the devil throws, then God confirms His signs, for God is Knowing, Wise.

52 That He may make what the devil has thrown a trial to those in whose hearts is sickness, and those whose hearts are hardened; and verily, the wrong-doers are in a wide schism.

53 And that those who are given knowledge may

انه الحق من ربك فيؤمنوا به فتخبت له قلوبهم وان الله
لهاد الذين امنوا الى صراط مستقيم [٥٣] ولا يزال الذين
كفروا في مرية منه حتى تاتيهم الساعة بغتة او ياتيهم
عذاب يوم عقيم [٥٥] الملك يومئذ لله يحكم بينهم
فالذين امنوا وعملوا الصلحت في جنت النعيم [٥٦] والذين

know that it is the truth from thy Lord, and may believe therein, and their hearts may be humbled to it; and verily, God will surely guide those who believe into the straight way.

54 And those who disbelieve will not cease to be in doubt concerning it, until there come to them the Hour suddenly, or there come to them the torment of the Day of desolation.

55 The kingdom on that day is of God; He will judge between them; then those who believe and do good works shall be in Gardens of delight.

كفروا وكذبوا بايتنا فاولئك لهم عذاب مهين [٥٧] والذين
هاجروا في سبيل الله ثم قتلوا او ماتوا ليرزقنهم الله رزقا
حسنا وان الله لهو خير الرازقين [٥٨] ليدخلنهم مدخلا
يرضونه وان الله لعليم حليم [٥٩] ذلك ومن عاقب
بمثل ما عوقب به ثم بغي عليه لينصرنه الله ان الله

56 And those who disbelieve and call Our signs lies, these, for them is a shameful torment.

57 And those who have fled in the way of God, then are killed, or die, God will surely provide them with a goodly provision; and verily God, He is certainly the best of providers.

58 He will certainly make them enter by an entry they shall be pleased with; and verily, God is certainly Knowing, Mild.

59 That,—and whosot akes a vengeance like as he is injured with, then is outraged, God will surely help him; verily, God is Pardoning, Forgiving.

لَعَفُوٌّ غَفُورٌ [٦٠] ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ [٦١] ذَٰلِكَ بِأَنَّ اللَّهَ
هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ [٦٢] أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ
مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ [٦٣] لَّهُ

60 That is for that God joins on the night to the day, and joins on the day to the night, and that God hears, sees.

61 That is for that God—yea He is the truth; and for that what they call on beside Him is vanity, and for that God—yea He—is the High, the Great.

62 Hast thou not seen that God sends down from heaven water, and on the morrow the earth is green; verily, God is Subtle, the Informed.

مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَإِنَّ اللّٰهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ

[٦٤] أَلَمْ تَرَ أَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي

فِي الْبَحْرِ بِأَمْرِهِ ۚ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا

بِإِذْنِهِ ۚ إِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ [٦٥] وَهُوَ الَّذِي

أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ

63 His is what is in the heavens and what is in the earth, and verily God—He is the Rich, the Glorified.

64 Hast thou not seen that God has pressed into service for you what is in the earth, and the ships that run in the sea at His bidding; and He holds back the heaven lest it fall on the earth,—unless by His permission; verily, God is to men Kind, Compassionate.

65 And He it is who quickens you, then will kill you, then will quicken you again; verily, man is ungrateful.

[٦٦] لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي
الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ [٦٧] وَإِنْ
جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ [٦٨] اللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ [٦٩] أَلَمْ
تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ

66 To every people have We appointed rites which they observe. So let them not dispute with thee concerning the matter; but call to thy Lord; verily thou art in the straight guidance;

67 But if they dispute with thee, then say, God best knows what ye do.

68 God will judge between you on the Day of Resurrection concerning that wherein ye disagree.

69 Dost thou not know that God knows what is in the heaven and the earth; verily, that is in

إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ [٧٠] وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ
سُلْطَانًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ ۗ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ [٧١] وَإِذَا
تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا
الْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۚ
قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۗ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ

the Book: verily, that is to God easy.

70 And they serve beside God what He has sent down no power for, and what they have no knowledge of; and there is not for the wrong-doers any helper.

71 And when Our evident signs are read to them thou mayest perceive in the faces of those who disbelieve a disdain; it wants little but that they rush upon those who read to them Our signs. Say thou, Shall I inform you of something worse than that?—The Fire, which God has promised to those who dis-

كَفَرُوا وَبِئْسَ الْمَصِيرُ [٧٢] يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا
لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا
لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ
الطَّالِبُ وَالْمَطْلُوبُ [٧٣] مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ [٧٤] اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

believe, and evil the journey.

72 O ye people, a parable is struck out: so listen to it. Verily those whom ye call on beside God cannot create a fly, though they were assembled for it, and if the fly snatch away anything from them, they cannot recover the same from it. Weak is the petitioner and the petitioned.

73 They esteem not God at His true worth; verily, God is Strong, Mighty.

74 God chooses apostles and from among the

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ [٧٥] يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ [٧٦] يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا
وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩
[٧٧] وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ
فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ

angels, and from among men; verily, God is Hearing, Seeing.

75 He knows what is before them and what is behind them, and to God are returned the affairs.

76 O ye who believe, bow down and worship, and serve your Lord, and do good, that ye may be happy.

77 And strive for God as is His due. He has chosen you, and has not put upon you any hindrance by religion, the creed of your father Abraham; He has named you Muslims

[٧٨] مِن قَبلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيكُم وَتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعتَصِمُوا
بِاللَّهِ هُوَ مَولَاكُم ۖ فَنِعمَ المَولَىٰ وَنِعمَ النَّصِيرُ ۝

78 Heretofore and in this; that the apostle may be a witness against you, and that ye may be witnesses against mankind. So be steadfast in prayer and give alms, and hold fast by God: He is your Master, a good Master, and a good helper.

سورة الفتح

بسم الله الرحمن الرحيم

[1] إنا فتحنا لك فتحا مبينا [2] ليغفر لك الله ما تقدم
من ذنبك وما تأخر ويتم نعمته عليك ويهديك صراطا
مستقيما [3] وينصرك الله نصرا عزيزا [4] هو الذي أنزل

## 108. THE VICTORY.

(SU'RAH XLVIII.)

*In the Name of God, the Merciful, the Compassionate.*

1 Verily, We have given thee a manifest victory;

2 That God may pardon thee what has gone before of thy sin and what came later, and may fulfil His favour upon thee and guide the into the straight way;

3 And that God may help thee with a mighty help.

4 He it is who sent down the shechina into the

السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ
وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
[٥] لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَٰلِكَ
عِندَ اللَّهِ فَوْزًا عَظِيمًا [٦] وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ

hearts of the faithful that they may increase in faith beyond their faith; and God's are the hosts of the heavens and the earth, and God is Knowing, Wise.

5 That He may make the faithful men and the faithful women enter into Gardens beneath which rivers flow,—for ever therein; and may cover for them their evil deeds; and that is with God a great bliss.

6 And that He may torment the hypocritical

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ
دَائِرَةُ السَّوْءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا [٧] وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا [٨] إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا
[٩] لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ

men and the hypocritical women, and the and men who join *others with God* and the women who join *others with God*, who think evil thoughts of God; over them is a round of evil, and God will be angry with them and curse them, and He has prepared for them Hell, and evil the journey.

7 And God's are the hosts of the heavens and the earth, and God is Mighty, Wise.

8 Verily, We have sent thee a witness and a bearer of glad tidings and a warner;—

9 That ye may believe in God and His apostle, and assist Him and honour Him, and glorify

بكرة واصيلا [١٠] ان الذين يبايعونك انما يبايعون الله
يد الله فوق ايديهم فمن نكث فانما ينكث على نفسه ومن
اوفى بما عهد عليه الله فسيؤتيه اجرا عظيما [١١] سيقول
لك المخلفون من الاعراب شغلتنا اموالنا واهلونا
فاستغفر لنا يقولون بالسنتهم ما ليس في قلوبهم قل

Him at morn and at even.

10 Verily, those who swear fealty to thee do but swear fealty to God,—the hand of God is over their hands; then he who perjures himself does but perjure against himself, and he who fulfils what he has covenanted with God, He will give him a great reward.

11 The Arabs of the desert who were left behind will say to thee, Our property and our families occupied us; so ask pardon for us;—they speak with their tongues what is not in their

فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللّٰهِ شَيْئًا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ
اَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا
[١٢] بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلٰى
اَهْلِيْهِمْ اَبَدًا وَّزُيِّنَ ذٰلِكَ فِىْ قُلُوْبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ
وَكُنْتُمْ قَوْمًا بُوْرًا [١٣] وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّا

hearts; say thou, And who shall have power for you against God in anything if he desired for you harm, or desired for you profit? Yea, God of what ye do is informed.

12 Nay, ye thought that the apostle and the faithful would not ever return to their families; and fair-seeming was that made in your hearts but ye thought an evil thought, and became a people undone.

13 And whoso believes not in God and His apos-

أعتدنا للكفرين سعيرا [١٣] ولله ملك السموت والأرض يغفر
لمن يشاء ويعذب من يشاء وكان الله غفورا رحيما [١٤] سيقول
المخلفون إذا انطلقتم إلى مغانم لتأخذوها ذرونا
نتبعكم يريدون أن يبدلوا كلم الله قل لن تتبعونا كذلكم
قال الله من قبل فسيقولون بل تحسدوننا بل كانوا لا

tle, verily We have perpared for the ungodly a Blaze.

14 And God's is the kingdom of the heavens and the earth; He pardons whom He pleases, and He torments whom He pleases; and God is Forgiving, Compassionate.

15 Those who were left behind will say, when ye go forth to spoils that ye may take, Let us follow you; they desire to change the word of God; say thou, Ye shall by no means follow us; thus has God said before. Then will they say, Nay, ye envy us;—but they did

يَفْقَهُونَ إِلَّا قَلِيلًا [١٦] قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ
فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا
تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا [١٧] لَيْسَ عَلَى
الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ

not understand except a little.

16 Say thou to those who were left behind of the Arabs of the desert, Now shall ye be called forth against a people of severe violence; ye shall fight them, or they shall be Muslims. And if ye obey, God will give you a goodly recompense, but if ye turn back, as ye turned back before, He will torment you with a painful torment.

17 There is no difficulty on the blind, and no difficulty on the lame, and no difficulty on the

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ ۚ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا [١٨] لَّقَدْ رَضِيَ اللَّهُ
عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا
[١٩] وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

sick;—and whoso obeys God and His apostle He will make him enter into Gardens beneath which rivers flow; and whoso turns back He will torment him with a painful torment.

18 God was certainly well-pleased with the faithful when they did swear fealty to thee under the tree; and He knew what was in their hearts, and He sent down the shechina upon them and rewarded them with a speedy victory.

19 And spoils many, which they took; and God is Mighty, Wise.

[٢٠] وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ
وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَ
يَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا [٢١] وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا
قَدْ أَحَاطَ اللّٰهُ بِهَا ۚ وَكَانَ اللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا [٢٢] وَلَوْ
قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا

20 And God has promised you spoils many, which ye shall take, and hastened this on for you, and He withheld the hands of men from you, that it may be a sign to the faithful, and guide you into the straight way.

21 And other things which ye have not been able to take; now has God encompassed them, and God is over all things powerful.

22 And if those who disbelieve fight you, they will surely turn their backs; then will they

ولا نصيرا [٢٣] سنة الله التي قد خلت من قبل ولن تجد
لسنة الله تبديلا [٢٤] وهو الذي كف أيديهم عنكم وأيديكم
عنهم ببطن مكة من بعد أن أظفركم عليهم وكان الله
بما تعملون بصيرا [٢٥] هم الذين كفروا وصدوكم عن
المسجد الحرام والهدي معكوفا أن يبلغ محله ولولا

ot find a patron, nor a helper.

23 —The course of God which has already passed before; and never shalt thou find in the course of God a change.

24 And He it is who withheld their hands from you, and your hands from them in the mid-valley of Makkah, after that He had given you the victory over them; and God what ye do doth see.

25 These they are who disbelieved and turned you from the Sacred Mosque and the offering at its destined place; and if it were

رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ
فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن
يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا
(٢٦) إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

not for the faithful men and the faithful women whom ye knew not whom ye might have trampled on, and there would have occurred to you on their account a crime without *your* knowledge,—that God may make whom He pleases to enter into His mercy. If they had been apart, We would surely have tormented those who disbelieved among them with a painful torment.

26 When those who disbelieved put in their hearts a pique—the pique of ignorance—and God sent down the shechina upon His apostle

وألزمهم كلمة التقوى وكانوا أحق بها وأهلها وكان الله
بكل شيء عليما [٢٧] لقد صدق الله رسوله الرؤيا بالحق
لتدخلن المسجد الحرام إن شاء الله آمنين محلقين
رؤوسكم ومقصرين لا تخافون فعلم ما لم تعلموا
فجعل من دون ذلك فتحا قريبا [٢٨] هو الذي أرسل

and upon the faithful, and obliged them to the word of piety, and they were most worthy of it and most fit for it, and God all things does know.

27 Now has God certainly verified to His apostle the vision in truth,—Ye shall surely enter the Sacred Mosque, if God please, in safety, having your heads shaved and hair cut; ye shall not fear; and He knows what ye know not, and He has appointed beside that a speedy victory.

28 He it is who has sent His apostle with gui-

رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى
بالله شهيدا [٢٩] محمد رسول الله والذين معه اشداء
على الكفار رحماء بينهم تراهم ركعا سجدا يبتغون
فضلا من الله ورضوانا سيماهم في وجوههم من اثر السجود
ذلك مثلهم في التوراة ج ومثلهم في الانجيل ج كزرع

dance and the religion of truth, that He may exalt it above all religion; and enough is God as a witness.

29 Muhammad is the apostle of God, and those who are with him are severe to the ungodly, compassionate amongst themselves. Thou mayest see them bowing down, worshipping, seeking grace from God and *His* good-will. There marks are in their faces, from the effects of adoration;—that is their likeness in the Law, and their likeness in the Evangel;

أخرج شطأه فآزره فاستغلظ فاستوى على سوقه يعجب
الزراع ليغيظ بهم الكفار وعد الله الذين آمنوا و
عملوا الصلحت منهم مغفرة وأجرا عظيما ۝

as a seed puts forth its sprouts and strengthens it, and grows stout and rises upon its stem, rejoicing the sower; that the ungodly may be enraged with them; God has promised those who believe and do good works among them, pardon and a great reward.

سورة التحريم

بسم الله الرحمن الرحيم

[١] يا أيها النبي لم تحرم ما أحل الله لك تبتغي مرضات
أزواجك والله غفور رحيم [٢] قد فرض الله لكم تحلة
أيمانكم والله مولاكم وهو العليم الحكيم [٣] وإذ أسر

## 109. PROHIBITION.

( SU'RAH LXVI. )

*In the Name of God, the Merciful, the Compassionate.*

1 O thou Prophet, why holdest thou that to be prohibited which God has allowed thee, seeking to please thy wives? Surely God is Forgiving, Compassionate.

2 God has allowed you to expiate your oaths, and God is your Master, and He is the Knowing, the Wise.

النبي الى بعض ازواجه حديثا ۚ فلما نبأت به واظهره الله
عليه عرف بعضه واعرض عن بعض ۚ فلما نبأها به قالت
من انبأك هذا قال نبأني العليم الخبير [٣] ان تتوبا الى
الله فقد صغت قلوبكما ۖ وان تظهرا عليه فان الله هو مولاه
وجبريل وصالح المؤمنين ۖ والملائكة بعد ذلك ظهير

3 And when the prophet to ld as a secret to one of his wives an event, and when she gave information thereof, and God disclosed it to him, he made known part of it, and withheld part; and when he had informed her of it, she said, Who informed thee of this? he said, The Knowing, the Informed has informed me.

4 If ye both turn to God—and already have your hearts swerved—but if ye back each other up against him, then verily, God—yea, He—is His patron, and Gabriel and the righteous believers; and the angels after that will back *him* up.

عسى ربه ان طلقكن ان يبدله ازواجا خيرا منكن [٥]
مسلمت مؤمنت قنتت تبت عبدت سيحت ثيبت و
ابكارا [٦] يا ايها الذين امنوا قوا انفسكم و اهليكم نارا
وقودها الناس والحجارة عليها ملئكة غلاظ شداد لا يعصون
الله ما امرهم و يفعلون ما يؤمرون [٧] يا ايها الذين كفروا

5 Haply his Lord, if he divorce you, will give him in exchange wives better than you, Muslim, believing, devout, repentant, worshipping, given to fasting, known of men, and virgins

6 O ye who believe, save yourselves and your familes from the Fire, whose fuel is men and stones, over which are angels stout and stern; they rebel not against God in what He bids them, but do what they are bidden.

7 O ye who disbelieve, make no excuses to-day,

لا تعتذروا اليوم ۚ إنما تجزون ما كنتم تعملون

[٨] يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا عسى

ربكم أن يكفر عنكم سيئاتكم ويدخلكم جنت تجري من

تحتها الأنهر ۙ يوم لا يخزي الله النبي والذين آمنوا معه ۚ

نورهم يسعى بين أيديهم وبأيمانهم يقولون ربنا أتمم

ye shall only be rewarded for what ye have done.

8 O ye who believe, turn to God with a sincere repentance; haply your Lord will cover for you your evil deeds, and make you enter into Gardens beneath which rivers flow—the Day God will not disgrace the prophet and those who believe with him,—their light running before them and on their right hands; they shall say, Our Lord, perfect for us our light,

لَنَا نُورَنَا وَاغْفِرْ لَنَا ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [٩] يَا أَيُّهَا النَّبِيُّ
جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ [١٠] ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ
وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ
فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ

and pardon us; verily Thou art over all things powerful.

9 O thou Prophet, strive against the ungodly and the hypocrites, and be stern towards them; for their abode is Hell, and evil the journey.

10 God strikes out a parable to those who disbelieve the wife of Noah and the wife of Lot; they were under two of Our righteous servants, but they betrayed them, and they availed them not against God at all; and it was said, Enter ye into the Fire, with those who enter.

الداخلين [11] وضرب الله مثلا للذين امنوا امرأت
فرعون اذ قالت رب ابن لي عندك بيتا في الجنة ونجني من
فرعون وعمله ونجني من القوم الظلمين [12] ومريم ابنت
عمران التي احصنت فرجها فنفخنا فيه من روحنا و
صدقت بكلمات ربها و كتبه وكانت من القنتين ۝

11 And God strikes out a parable to those who believe the wife of Pharaoh; when she said, Lord, build me with Thee a house in the Garden, and save me from Pharaoh and his work, and save me from the wrong-doing people.

12 And Mary daughter of 'Imrân who preserved her modesty; and We breathed into her of Our Spirit, and who believed in the words of her Lord and His Books, and was of the devout.

سورة الممتحنة

بسم الله الرحمن الرحيم

[1] يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم
أولياء تلقون إليهم بالمودة وقد كفروا بما جاءكم
من الحق يخرجون الرسول وإياكم أن تؤمنوا بالله ربكم

## 110. SHE WHO IS TRIED.

(SU'RAH LX.)

*In the Name of God, the Merciful, the Compassionate.*

1 O ye who believe, take not MY enemy and your enemy for patrons, showing towards them love although they disbelieve what has come to you of the truth: they turn out the apostle and yourselves, for that ye believe in God

إن كنتم خرجتم جهادا في سبيلي وابتغاء مرضاتي تسرون
إليهم بالمودة وأنا أعلم بما أخفيتم وما أعلنتم
ومن يفعله منكم فقد ضل سواء السبيل [٢] إن يثقفوكم
يكونوا لكم أعداء ويبسطوا إليكم أيديهم وألسنتهم
بالسوء وودوا لو تكفرون [٣] لن تنفعكم أرحامكم

your Lord. If ye go forth to strive in My way and seeking My pleasure, will ye secretly show to them love? but I best know what ye hide and what ye show, and whoso does it among you, he has erred from the level way.

2 If they find you they will be to you enemies, and will stretch forth against you their hands and their tongues for evil, and they would fain that ye should disbelieve;

3 There shall not profit you your kindred, nor

وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ ۚ يَفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ (٣) قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ
وَالَّذِينَ مَعَهُ ۚ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ ۖ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ

your children, on the Day of Resurrection;—a severance between you; and God what ye do doth see.

4 There is for you a good example in Abraham and those with him; when they said to their people, Verily, we are clear of you and of what ye serve beside God; we renounce you, and between us and you has begun enmity and hatred,—for ever, until ye believe in God alone; except the saying of Abraham to his

إبرهيم لأبيه لأستغفرن لك وما أملك لك من الله من
شيء ربنا عليك توكلنا وإليك أنبنا وإليك المصير
[٥] ربنا لا تجعلنا فتنة للذين كفروا واغفر لنا ربنا
إنك أنت العزيز الحكيم [٦] لقد كان لكم فيهم أسوة
حسنة لمن كان يرجوا الله واليوم الآخر ومن يتول فإن الله

father, I will surely ask pardon for thee, but I have no power for thee against God at all; our Lord, upon Thee we rely and to Thee we turn, and to Thee is the journey!

5 Our Lord, make us not a trial for those who disbelieve, but pardon us, our Lord; verily, Thou—yea Thou—art the Mighty, the Wise.

6 Certainly there is in them a good example for you to him who hopes in God and the Day of the Hereafter; but whoso turns back, then

هو الغني الحميد [٧] عسى الله ان يجعل بينكم و بين
الذين عاديتم منهم مودة والله قدير والله غفور رحيم
[٨] لا ينهكم الله عن الذين لم يقاتلوكم في الدين و لم
يخرجوكم من دياركم ان تبروهم و تقسطوا اليهم
ان الله يحب المقسطين [٩] انما ينهكم الله عن الذين

verily, God, yea He, is the Rich, the Glorified.

7 Haply God will place between you and those ye are hostile to among them love; for God is Powerful, and God is Forgiving, Compassionate.

8 God does not forbid you respecting those who have not fought against you for religion, nor turned you out of your homes to do good to them and to act justly towards them; verily God loves the equitable.

9 God only forbids you in respect of those who

قاتلوكم في الدين واخرجوكم من دياركم وظاهروا
على اخراجكم ان تولوهم ومن يتولهم فاولئك
هم الظلمون [١٠] يا ايها الذين امنوا اذا جاءكم المؤمنت
مهجرت فامتحنوهن الله اعلم بايمانهن فان
علمتموهن مؤمنت فلا ترجعوهن الى الكفار لا هن

have fought against you for religion, and have turned you out of your homes, and have backed each other up in your expulsion, to make patrons of them; and whoso makes patrons of them,—these, they are the wrong doers.

10 O ye who believe, when believing women come to you as refugees, try them; God best knows their faith; then if ye know them to be believing women, return them not to the ungodly; they are not

حل لهم ولا هم يحلون لهن وآتوهم ما أنفقوا ولا جناح
عليكم أن تنكحوهن إذا آتيتموهن أجورهن ولا
تمسكوا بعصم الكوافر وسئلوا ما أنفقتم وليسئلوا ما
أنفقوا ذلكم حكم الله يحكم بينكم والله عليم حكيم
[11] وإن فاتكم شيء من أزواجكم إلى الكفار فعاقبتم

lawful for them, nor are they lawful for them; but give them what they have spent; and it is no crime in you if ye marry them, when ye have given them their dower; but retain not any right in the unbelieving women; and ask for what ye have spent, and let them ask for what they have spent; —that is judgment of God with which He judges between you, and God is Knowing, Wise.

11 And if any of your wives escape from you to the ungodly, and ye have your turn, then

فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُم مِّثْلَ مَا أَنفَقُوا وَاتَّقُوا اللَّهَ

الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ﴿١٢﴾ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ

الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ

وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ

بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ

give to those whose wives have gone away the like of what they have spent; and fear God, in whom it is that ye believe.

12 O thou Prophet, when believing women come to thee engaging with thee that they will not join anything with God, nor steal, nor fornicate, nor kill their children, nor come with a calumny which they have forged between their hands and their feet, nor rebel against thee in what is reasonable, then engage thou with them, and ask pardon for

ولستغفر لهن الله ان الله غفور رحيم (١٣) يا ايها الذين
امنوا لا تتولوا قوما غضب الله عليهم قد يئسوا من الاخرة
كما يئس الكفار من اصحب القبور ۝

them of God; verily God is Forgiving, Compassionate.

13 O ye who believe, take not for patrons a people upon whom is the wrath of God; they despair of the Hereafter as the ungodly despair of the people of the tombs.

سورة النصر

بسم الله الرحمن الرحيم

[1] إذا جاء نصر الله والفتح [2] ورأيت الناس يدخلون
في دين الله أفواجا [3] فسبح بحمد ربك واستغفره
إنه كان توابا

## 111. HELP.

(SU'RAH CX.)

*In the Name of God, the Merciful, the Compassionate.*

1 When comes the help of God and victory,

2 And thou seest men entering the religion of God by troops,

3 Then celebrate the praises of thy Lord, and ask pardon of Him; verily He is Relentant.

سورة الحجرات

بسم الله الرحمن الرحيم

يا ايها الذين امنوا لا تقدموا بين يدي الله ورسوله
واتقوا الله ان الله سميع عليم يا ايها الذين امنوا لا

## 112. THE INNER APARTMENTS.

(SU'RAH XLIX.)

*In the Name of God, the Merciful, the Compassionate.*

1 O ye who believe, anticipate not God and His apostle, and fear God, verily, God is Hearing, Knowing.

2 O ye who believe, raise not your voices above

ترفعوا اصواتكم فوق صوت النبي ولا تجهروا له بالقول

كجهر بعضكم لبعض ان تحبط اعمالكم وانتم لا تشعرون

[٣] ان الذين يغضون اصواتهم عند رسول الله اولئك الذين

امتحن الله قلوبهم للتقوى لهم مغفرة واجر عظيم

[٤] ان الذين ينادونك من وراء الحجرات اكثرهم لا يعقلون

the voice of the prophet, nor speak loud to him in talking as the one of you speak loud to the other, lest your works become vain, while ye do not perceive.

3 Verily, those who lower their voices before the apostle of God, these are they whose hearts God has proved for piety; for them is pardon and a great reward.

4 Verily, those who call out to thee from behind the inner apartments, most of them have no sense.

[٥] ولو انهم صبروا حتى تخرج اليهم لكان خيرا لهم
والله غفور رحيم [٦] يا ايها الذين امنوا ان جاءكم فاسق
بنبإ فتبينوا ان تصيبوا قوما بجهالة فتصبحوا على ما
فعلتم نادمين [٧] واعلموا ان فيكم رسول الله لو يطيعكم
في كثير من الامر لعنتم ولكن الله حبب اليكم الايمان

5 And if they wait patiently until thou come forth to them, it were certainly better for them; but God is Forgiving, Compassionate.

6 O ye who believe, if there come to you a wicked man with a tale, us discrimination, lest ye fall upon a people in ignorance, and then on the morrow have to repent of what ye have done.

7 And know that among you is the apostle of God; if he should obev you in many a matter, ye would surely fall into sin, but God has endeared to you the faith and has made it

وزينه في قلوبكم وكره اليكم الكفر والفسوق والعصيان

اولئك هم الراشدون (٨) فضلا من الله ونعمة والله عليم حكيم

(٩) وان طائفتان من المؤمنين اقتتلوا فاصلحوا بينهما

فان بغت احداهما على الاخرى فقاتلوا التي تبغي حتى

تفيء الى امر الله فان فاءت فاصلحوا بينهما بالعدل

fair-seeming in your hearts, and has made hateful to you ungodliness, and wickedness, and rebellion,—these, yea they, are the rightly guided.

8 As a grace from God, and favour, and God is Knowing, Wise.

9 And if two parties of the faithful fight, do ye make peace between them; and if one of them transgress against the other, fight against the one who has trangressed, until they return to the bidding of God: and if they return, make peace between them with equi-

وَاقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ [١٠] إِنَّمَا الْمُؤْمِنُونَ

إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

[١١] يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا

خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ

ty, and act with justice; verily God loves the equitable.

10 The faithful are but brothers: so make peace between your brothers; and fear God, that ye may have mercy.

11 O ye who believe, let not one people laugh another people to scorn; it may be that they are better than themselves; nor let women laugh other women to scorn, it may be that they are better than themselves. Nor defame one another, nor call one another names; an ill name is wickedness after faith;

بعد الايمان ومن لم يتب فاولئك هم الظلمون [١١] يا ايها
الذين امنوا اجتنبوا كثيرا من الظن ان بعض الظن
اثم ولا تجسسوا ولا يغتب بعضكم بعضا ايحب احدكم
ان ياكل لحم اخيه ميتا فكرهتموه واتقوا الله ان
الله توابرحيم [١٢] يا ايها الناس انا خلقناكم من ذكر و

and whoso repents not,—these, they are the wrong-doers.

12 O ye who believe, avoid frequent suspicions, verily some suspicions are a sin; and be not inquisitive; nor back-bite each other: would one of you like to eat the flesh of his dead brother? Surely ye would abhor it. Then fear God; verily God is Relenting, Compassionate.

13 O ye people, verily We have created you of

انثى وجعلناكم شعوبا وقبائل لتعارفوا ان اكرمكم
عند الله اتقاكم ان الله عليم خبير [١٤] قالت الاعراب
امنا قل لم تؤمنوا ولكن قولوا اسلمنا ولما يدخل
الايمان في قلوبكم وان تطيعوا الله ورسوله لا يلتكم
من اعمالكم شيئا ان الله غفور رحيم [١٥] انما المؤمنون

a male and a female, and have made you into races and tribes, that ye might know. Verily the most honourable of you to God is the most pious of you; verily, God is Knowing, Informed.

14 The Arabs of the desert say, We believe; say thou, Ye do not believe; but say ye, We have accepted Islâm; but the faith has not entered into you hearts. But if obey God and His apostle, He will not diminish to you anything of your works; verily God is Forgiving, Compassionate.

الذين امنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم
وأنفسهم في سبيل الله أولئك هم الصدقون [١٦] قل
أتعلمون الله بدينكم والله يعلم ما في السموت وما
في الأرض والله بكل شيء عليم [١٧] يمنون عليك أن
أسلموا قل لا تمنوا علي إسلامكم بل الله يمن عليكم

15 The faithful are only those who believe in God and His apostle, and then doubt not, but strive with their wealth and their souls in the way of God;—these, yea they, are the true.

16 Say thou, Will ye teach God about your religion when God knows what is in the heavens and what is in the earth, and God all things does know?

17 They would oblige thee by accepting Islâm; say thou, Oblige not me by your Islâm; nay,

أَهْدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ [١٨] إِنَّ اللَّهَ يَعْلَمُ
غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ۝

God obliges you by guiding you to the faith, if ye are true.

18 Verily, God knows the secrets of the heavens and the earth, and God sees what ye do.

سورة التوبة

[١] براءة من الله ورسوله الى الذين عاهدتم من المشركين

[٢] فسيحوا في الارض اربعة اشهر واعلموا انكم غير

معجزي الله وان الله مخزي الكفرين [٣] واذان من الله و

رسوله الى الناس يوم الحج الاكبر ان الله بري من

## 113. IMMUNITY.

(SU'RAH IX.)

1 An Immunity from God and His Apostle to those with whom ye are in league among the polytheists.

2 So go ye at large in the land four months, and know that ye shall not weaken God; and that God will put to shame the ungodly.

3 And a Proclamation from God and His Apostle to the people on the Day of the Great Pilgrimage, that God is clear of the polytheists,

المشركين ورسوله فان تبتم فهو خير لكم وان
تولّيتم فاعلموا انكم غير معجزي الله وبشّر الذين
كفروا بعذاب اليم [٤] الا الذين عاهدتم من المشركين
ثم لم ينقصوكم شيئا ولم يظاهروا عليكم احدا
فاتموا اليهم عهدهم الى مدتهم ان الله يحب المتقين

and His apostle also. And if ye repent, it will be better for you, and if ye turn back, know that ye shall not weaken God; and give glad tidings to those who disbelieve of a painful torment;

4 Except those of the polytheists with whom ye are in league, and who then have not failed you at all, nor have backed any one against you; then fulfil for them your covenant with them until their time; verily, God loves those who fear *to do wrong*.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ
وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ
مَرْصَدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَوٰةَ وَآتَوُا الزَّكَوٰةَ
فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ [٦] وَإِنْ أَحَدٌ
مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ

5 And when the sacred months are passed, kill the polytheists wherever ye find them, and seize them, and besiege them, and lay in wait for them in every ambush; but if they repent, and are steadfast in prayer, and give alms, then let them go their way; verily, God is Forgiving, Compassionate.

6 And if any one of the polytheists ask an asylum of thee, give him an asylum, so that he may hear the word of God; then let him

اللهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

[٧] كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا

الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۖ فَمَا اسْتَقَامُوا لَكُمْ

فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ [٨] كَيْفَ وَإِنْ

يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ يُرْضُونَكُمْ

reach his place of safety. That is, for that they are a people who do not know.

How shall there be for the polytheists a league with God and with His apostle, except those with whom ye made a league at the Sacred Mosque? So long as they stand by you, stand ye by them; verily God loves those who fear *to do wrong.*

And how? Since if they prevail against you they regard not in you either ties of blood or faith; they please you with their mouths,

بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ [٩] اشْتَرَوْا
بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ [١٠] لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ
الْمُعْتَدُونَ [١١] فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ [١٢] وَإِنْ

but their hearts refuse, and most of them are wicked doers.

9 They barter the signs of God for a little price, and hinder *men* from His way; verily, they —evil is what they do.

10 They regard not in a believer ties of blood or faith; and these,—they are the transgressors.

11 Yet if they repent, and are steadfast in prayer, and give alms, then are they your brothers in religion, and We make clear the signs to a people who know.

نكثوا ايمانهم من بعد عهدهم و طعنوا في دينكم فقاتلوا

ائمة الكفر انهم لا ايمان لهم لعلهم ينتهون [١٢] الا

تقاتلون قوما نكثوا ايمانهم وهموا باخراج الرسول

وهم بدءوكم اول مرة اتخشونهم فالله احق ان

تخشوه ان كنتم مؤمنين [١٣] قاتلوهم يعذبهم الله

12 But if they break their oaths after their league and taunt you with your religion, then fight with leaders of infidelity—verily they have no oaths binding them—that they may desist.

13 Will ye not fight against a people who break their oaths and conspire to expel the apostle, and who begin with you the first time?—will ye fear them? but God, more right it were that ye feared Him, if ye are believers.

14 Fight them: God will torment them by your

بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ
مُؤْمِنِينَ [١٥] وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ
يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ [١٦] أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ
وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا

hands, and He will disgrace them and help you against them, and will heal the breasts of the believing people;

15 And will remove the indignation of their hearts; and God turns to whom He pleases, and God is Knowing, Wise.

16 Do ye reckon that ye shall be left alone while God has not known those who strive among you, and take not beside God and His apostle and the faithful a friend? and God is informed of what ye do.

تعملون [١٧] ما كان للمشركين ان يعمروا مساجد الله شهدين
على انفسهم بالكفر اولئك حبطت اعمالهم وفي
النار هم خلدون [١٨] انما يعمر مساجد الله من امن بالله
واليوم الاخر واقام الصلوة واتى الزكوة ولم يخش الا
الله فعسى اولئك ان يكونوا من المهتدين

17 It is not for the polytheists to repair to the Mosques of God while they are witnesses against themselves of infidelity. These! their works are vain, and in the Fire shall they be for ever.

18 He shall only repair to the Mosques of God who believes in God and the Day of the Hereafter, and is steadfast in prayer, and gives alms, and fears God alone; it may be that these will be of the guided.

[١٩] أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن
بالله واليوم الآخر وجاهد في سبيل الله لا يستوون عند
الله والله لا يهدي القوم الظالمين [٢٠] الذين آمنوا
وهاجروا وجاهدوا في سبيل الله بأموالهم وأنفسهم
أعظم درجة عند الله وأولئك هم الفائزون

19 Do ye make the giving drink to the pilgrims and the repairing to the Sacred Mosque to be like *the work of* him who believes in God and the Day of the Hereafter and strives in the way of God?—they are not equal before God, and God guides not the wrong-doing people.

20 Those who have believed and emigrated and striven in the way of God with their wealth and their souls are highest in grade with God; and these, they are the blessed.

[٢١] يبشرهم ربهم برحمة منه ورضوان وجنت لهم فيها
نعيم مقيم [٢٢] خلدين فيها ابدا ان الله عنده اجر
عظيم [٢٣] يا ايها الذين امنوا لا تتخذوا اباءكم واخوانكم
اولياء ان استحبوا الكفر على الايمان ومن يتولهم
منكم فاولئك هم الظلمون [٢٤] قل ان كان اباؤكم و

21 Their Lord gives them glad tidings of mercy from Him, and good-will, and Gardens; for them therein lasting pleasure—

22 For ever therein and ever; verily God, with Him is a great reward.

23 O ye who believe, take not your fathers, and your brothers, for patrons if they love infidelity above faith; and whoso of you takes them for patrons,—these, they are the wrong-doers.

24 Say thou, If your fathers, and your sons, and

أَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى
يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ [٢٥] لَقَدْ
نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ

your brothers, and your wives, and your relations, and the wealth which ye have gained, and merchandise which ye fear may not be sold off, and dwellings wherein ye delight, be dearer to you than God and His apostle, and striving in His way, than wait till God comes in with His bidding; and God guides not the wicked people.

25 Already has God helped you in many places, and on the day of *Hunayn* when ye were

كثرتكم فلم تغن عنكم شيئا وضاقت عليكم الارض بما
رحبت ثم وليتم مدبرين [٢٦] ثم انزل الله سكينته
على رسوله وعلى المؤمنين وانزل جنودا لم تروها وعذب
الذين كفروا وذلك جزاء الكفرين [٢٧] ثم يتوب
الله من بعد ذلك على من يشاء والله غفور رحيم

pleased with your numbers; but it availed you not at all, and the earth become too strait for you, although it was specious; and ye turned back fleeing.

26 Then God sent down His shechina upon His apostle and upon the faithful, and sent down hosts which ye saw not; and He tormented those who disbelieved; and that was the reward of the ungodly.

27 Then God turns after that to whom He pleases, and God is Forgiving, Compassionate.

[٢٨] يا ايها الذين امنوا انما المشركون نجس فلا يقربوا
المسجد الحرام بعد عامهم هذا ۚ وان خفتم عيلة فسوف
يغنيكم الله من فضله ان شاء ۗ ان الله عليم حكيم
[٢٩] قاتلوا الذين لا يؤمنون بالله ولا باليوم الاخر ولا
يحرمون ما حرم الله ورسوله ولا يدينون دين الحق

28 O ye who believe, it is only those who join others with God that are unclean; so let them not come near the Sacred Mosque after this their year; and if ye fear want, in the end will God enrich you of His grace if He please; verily, God is Knowing, Wise.

29 Fight those who believe not in God and the Day of the Hereafter, and forbid not what God and His apostle have forbidden, and who practice not the religion of truth among those

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ
صَاغِرُونَ [٣٠] وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى
الْمَسِيحُ ابْنُ اللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ
قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ
[٣١] اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

who have been given the Book, until they pay the tribute out of hand and are humbled.

30 And the Jews say, Ezra is the son of God; and the Christians say, The Messiah is the son of God. That is their saying in their mouths: they imitate the saying of those who disbelieved before. God fight them! How they lie!

31 They take their priests and their monks for Lords beside God, and the Messiah son of

وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا
وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ
[٣٢] يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ
إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ [٣٣] هُوَ الَّذِي
أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

Mary; although they are commanded to serve only one God. There is no God but He! Glory to Him from what they join *with Him*!

32 They desire that they should put out the light of God with their mouths, but God will not have it but that He should perfect His light, although averse the ungodly be.

33 He it who sent His apostle with guidance and the religion of truth, that He may show it above all religion, although averse those who

وَلَوْ كَرِهَ الْمُشْرِكُونَ [٣٤] يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا
مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ
وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ [٣٥] يَوْمَ
يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ

join *others with God* be.

34 O ye who believe, verily many of the priests and monks devour the wealth of men in vanity, and turn *them* from the way of God. But those who treasure up gold and silver, and spend it not in the way of God,—give them glad tidings of a painful torment.

35 On the Day it shall be heated in the fire of Hell, and their foreheads shall be branded therewith, and their sides, and their backs;—

وظهورهم هذا ما كنزتم لأنفسكم فذوقوا ما كنتم
تكنزون [٣٦] إن عدة الشهور عند الله اثنا عشر شهرا في
كتاب الله يوم خلق السموت والأرض منها أربعة حرم
ذلك الدين القيم فلا تظلموا فيهن أنفسكم وقاتلوا
المشركين كافة كما يقاتلونكم كافة واعلموا أن الله

This is what ye had stored up for your souls; so taste what ye had stored up.

36 Verily, the number of months with God is twelve months in the Book of God, on the day He created the heavens and the earth; of these four are sacred; that is the standard religion; so wrong not therein among your- selves; but fight those who join *others with God* in all as they fight you in all; and know that God is with the pious.

مع المتقين [٣٧] إنما النسيء زيادة في الكفر يضل به الذين
كفروا يحلونه عاما ويحرمونه عاما ليواطئوا عدة ما حرم الله
فيحلوا ما حرم الله زين لهم سوء أعمالهم والله لا يهدي
القوم الكفرين [٣٨] يا أيها الذين آمنوا ما لكم إذا قيل
لكم انفروا في سبيل الله اثاقلتم إلى الأرض أرضيتم

37 The putting off is only an increase in unbelief; those who disbelieve are led astray by it: they make it lawful one year, and make it unlawful another year, that they may agree in the number of what God has made sacred, and make lawful what God has forbidden; made fair seeming to them is the evil of their works, and God guides not the ungodly people.

38 O ye who believe, what is in you that when it is said to you, Go forth in the way of God; ye sink heavily towards the earth? Are ye

بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي
الْاٰخِرَةِ اِلَّا قَلِيْلٌ [٣٩] اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ
وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْئًا ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ [٤٠] اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ
كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ

pleased with the life of this world instead of the Hereafter? but the provision of the life of this world as regards the Hereafter is but little.

39 Unless ye go forth, He will torment you with a painful torment, and He will replace *you* by a people other than you and ye shall not harm Him at all, and God is over all things powerful.

40 Unless ye help him,—and already has God helped him, when those who disbelieved drove him forth the second of two; when they were both in the cave, when he said to

إِنَّ اللَّهَ مَعَنَا ۖ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ
بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا
السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ
[٤١] انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ
فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ [٤٢] لَوْ كَانَ

his companion, Grieve not; verily, God is with us ;—and God sent down His shechina upon him and strengthened him with hosts ye saw not, and He made the word of those who disbelieved to be abased, and the word of God, yea that, was exalted ; and God is Mighty, Wise.

41 Go forth the light and heavy, and strive with your wealth and your selves in the way of God; that is better for you, if ye know.

عرضا قريبا وسفرا قاصدا لاتبعوك ولكن بعدت عليهم
الشقة وسيحلفون بالله لو استطعنا لخرجنا معكم
يهلكون انفسهم والله يعلم انهم لكذبون [٤٣] عفا
الله عنك لم اذنت لهم حتى يتبين لك الذين صدقوا
وتعلم الكذبين [٤٤] لا يستاذنك الذين يؤمنون بالله

42 If there were goods near and a moderate journey, they would surely have followed thee, but the way was to them too far, and now will they swear by God, If we had been able, we had surely gone forth with you: they destroy themselves, and God knows that verily they are liars.

43 God pardon thee! why didst thou give them leave until it was made pain to thee who spoke the truth and thou hadst known the liars?

44 Those who believe in God and the Day of the

وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ

عَلِيمٌ بِالْمُتَّقِينَ [٤٥] إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ

يَتَرَدَّدُونَ [٤٦] وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَ

لَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ

Hereafter will not ask leave of thee from striving with their wealth and their souls, and God knows the pious.

Only those ask leave of thee who believe not in God and the Day of the Hereafter, and whose hearts doubt, and in their doubt do hesitate.

And if they had desired to go forth they would certainly have prepared for it a preparation, but God was averse to their going forth; and He made them laggards; and it was said, Sit

القعدين [٤٧] لو خرجوا فيكم ما زادوكم إلا خبالا
ولأاوضعوا خلالكم يبغونكم الفتنة وفيكم سمعون
لهم والله عليم بالظلمين [٤٨] لقد ابتغوا الفتنة
من قبل وقلبوا لك الامور حتى جاء الحق وظهر امر
الله وهم كرهون [٤٩] ومنهم من يقول ائذن لي ولا

ye with those who sit.

47 If they had gone forth with you they had only increased to you a burden, and had hurried about amongst you seeking for you a trial; and among you had been some who would have listened to them, and God knows the wrong-doers.

48 Already have they sought to raise a sedition before, and they had upset thy affairs until there came the truth, and the bidding of God showed forth, while they were averse.

49 And of them is one who says, Give me leave,

تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِا

لْكَافِرِينَ [٥٠] إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِبْكَ

مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوا وَهُمْ

فَرِحُونَ [٥١] قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۚ هُوَ مَوْلَانَا ۚ

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ [٥٢] قُلْ هَلْ تَرَبَّصُونَ بِنَا

and try me not; have they not fallen into the trial? and verily Hell encompasses the ungodly.

50 If good befall thee, it makes them ill, and if a distress befall thee they say, Already had we taken care of our affairs before; and they turn back and rejoice.

51 Say thou, Nothing shall befall us but what God has written for us; He is our patron, and upon God let the faithful rely.

52 Do ye await for us anything but one of the

إلا إحدى الحسنيين ونحن نتربص بكم أن يصيبكم
الله بعذاب من عنده أو بأيدينا فتربصوا إنا معكم
متربصون [٥٣] قل أنفقوا طوعا أو كرها لن يتقبل
منكم إنكم كنتم قوما فاسقين [٥٤] وما
منعهم أن تقبل منهم نفقاتهم إلا أنهم كفروا

two best things? — but we await for you that God will inflict on you a torment from Himself or by our hands; so wait ye, verily with you we will wait.

53 Say thou, Spend willingly or of force, it shall not be accepted of you, verily, ye are a wicked people.

54 And nothing hindered their contributions from being accepted but that they disbe-

بِاللّٰهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلٰوةَ إِلَّا وَهُمْ
كُسَالٰى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كٰرِهُونَ
[٥٥] فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللّٰهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيٰوةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كٰفِرُونَ
[٥٦] وَيَحْلِفُونَ بِاللّٰهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلٰكِنَّهُمْ

lieved in God and in His apostle and came not to prayer otherwise than sluggishly, and spent not otherwise than of force.

55 So let not their wealth please thee; nor their children; God only desires to torment them therewith in the life of this world, and that their souls may depart while they are unbelievers.

56 And they swear by God that verily, they are of you, while they are not of you, but they

قوم يفرقون [٥٧] لو يجدون ملجأ او مغرت او مدخلا لو

لوا اليه وهم يجمحون [٥٨] ومنهم من يلمزك في الصدقت

فان اعطوا منها رضوا وان لم يعطوا منها اذا هم يسخطون

[٥٩] ولو انهم رضوا ما اتهم الله ورسوله وقالوا حسبنا

الله سيؤتينا الله من فضله ورسوله انا الى الله راغبون

are a people who fear.

57 If they find a refuge, or caves, or a hiding place, they will surely turn to it in haste.

58 And of them is one who defames thee concerning the alms; but if they are given of it they are pleased, and if they are not given of it, lo! they are angry.

59 And if they had been pleased with what God and His apostle had given them, and had said, God suffices us, God will give us of His grace, and His apostle also; verily to God we eagerly turn.

[٦٠] إنما الصدقت للفقراء والمسكين والعملين عليها والمؤلفة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل فريضة من الله والله عليم حكيم [٦١] ومنهم الذين يؤذون النبي ويقولون هو اذن قل اذن خير لكم يؤمن بالله ويؤمن للمؤمنين ورحمة للذين امنوا

60 Alms are only for the poor and the needy, and those who work for them, and for those whose hearts are won over, and for those in captivity, and those in debt, and in the way of God, and for the son of the road—an ordinance from God ; and God is Knowing, Wise.

61 And of them are those who are by the ears with the prophet, and say, He is an ear ; say thou, An ear of good to you ; he believes in God and believes the faithful, and is a mercy

منكم [٦٢] والذين يؤذون رسول الله لهم عذاب اليم

[٦٣] يحلفون بالله لكم ليرضوكم والله ورسوله احق

ان يرضوه ان كانوا مؤمنين [٦٤] الم يعلموا انه من يحادد

الله ورسوله فان له نار جهنم خالدا فيها ذلك الخزي

العظيم [٦٥] يحذر المنفقون ان تنزل عليهم سورة

to those who believe among you.

62 And those who are by the ears with the apostle of God, for them is a painful torment.

63 They swear to you by God that they may please you; but God and His apostle—more right it were that they pleased him, if they are believers.

64 Do they not know that whoso opposes God and His apostle, that for him is the fire of Hell?—for ever therein; that is the great ignominy.

65 The hypocrites are afraid lest there be sent down against them a Sûrah to inform them

لتنبئهم بما في قلوبهم قل استهزءوا ان الله مخرج ما
تحذرون [٦٦] ولئن سألتهم ليقولن انما كنا نخوض و
نلعب قل أبالله وآياته ورسوله كنتم تستهزءون
[٦٧] لا تعتذروا قد كفرتم بعد ايمانكم ان نعف عن طائفة
منكم نعذب طائفة بانهم كانوا مجرمين [٦٨] المنافقون

of what is in their hearts; say thou, Scoff ye, verily, God will bring forth what ye are afraid of.

66 And surely if thou ask them, they will say, We were only discussing and playing; say thou, Was it at God and His signs and His apostle that ye laughed?

67 Make no excuse; now have ye disbelieved after your faith; if We forgive one party of you We will torment another party for that they are wicked.

والمنفقت بعضهم من بعض يامرون بالمنكر وينهون
عن المعروف ويقبضون ايديهم نسوا الله فنسيهم
ان المنفقين هم الفسقون [٦٩] وعد الله المنفقين
والمنفقت والكفار نار جهنم خلدين فيها
هي حسبهم ولعنهم الله ولهم عذاب مقيم

68 The hypocritical men and the hypocritical women are the one of them from the other: they bid what is evil, and forbid what is just, and shut their hands; they forget God, and He forgets them. Verily hypocrites, they are the wicked doers.

69 God has promised to the hypocritical men and the hypocritical women and the ungodly the Fire of Hell—for ever therein; it is enough for them, and God has cursed them, and for them is a lasting torment.

[٧٠] كالذين من قبلكم كانوا اشد منكم قوة واكثر
اموالا واولادا فاستمتعوا بخلاقهم فاستمتعتم بخلاقكم
كما استمتع الذين من قبلكم بخلاقهم وخضتم كالذي
خاضوا اولئك حبطت اعمالهم في الدنيا والاخرة واولئك
هم الخسرون [٧١] الم يأتهم نبأ الذين من قبلهم قوم

70 Like those who were before you; they were stronger than you in might and more abundant in wealth and children, and they enjoyed their portion; and ye enjoy your portion as those who were before you enjoyed their portion, and ye wrangle as they wrangled;—these, vain are their works in this world and the Hereafter; and these, they are the losers.

71 Has there not come to them the story of those who were before them—of the people of Noah

نوحٍ وعادٍ وثمودَ وقومِ ابرهيمَ واصحبِ مدين
والمؤتفكتِ اتتهم رسلهم بالبينتِ فما كان الله
ليظلمهم ولكن كانوا انفسهم يظلمون [٧٢] والمؤمنون
والمؤمنت بعضهم اولياء بعضٍ يامرون بالمعروفِ
وينهون عن المنكرِ ويقيمون الصلوة ويؤتون الزكوة و

and 'A'd and *Th*amûd and the people of Abraham and the fellows of Midian and of those overturned? Their apostles came to them with evidences: and it was not God who wronged them, but it was themselves they did wrong.

72 And the faithful, men and women, are friends the one of them to the other: they bid what is just, and forbid what is evil, and are steadfast in prayer, and give alms, and obey God and His apostle.

يطيعون الله ورسوله اولئك سيرحمهم الله ان الله
عزيز حكيم [٧٣] وعد الله المؤمنين والمؤمنات جنت
تجري من تحتها الانهر خلدين فيها ومساكن طيبة في جنت
عدن ورضوان من الله اكبر ذلك هو الفوز العظيم
[٧٤] يا ايها النبي جاهد الكفار والمنفقين واغلظ عليهم

These—God will have mercy on them ; verily God is Mighty, Wise.

73 God has promised to the faithful men and women Gardens beneath which rivers flow,—for ever therein—and goodly places in the Gardens of Eden ; but good-will from God is the greatest—the grand bliss.

74 O thou Prophet, strive against the ungodly and the hypocrites, and be stern against

ومأوىهم جهنم وبئس المصير [٧٥] يحلفون بالله ما قالوا
ولقد قالوا كلمة الكفر وكفروا بعد إسلامهم وهموا
بما لم ينالوا وما نقموا إلا أن أغناهم الله ورسوله من
فضله فإن يتوبوا يك خيرا لهم وإن يتولوا يعذبهم
الله عذابا أليما في الدنيا والآخرة وما لهم في الأرض

them; and their abode is Hell, and evil the journey.

75 They swear by God that they said not;—and certainly they have spoken the word of unbelief, and they have disbelieved after their Islâm, and they designed what they could not attain, and they only disapproved of it for that God—and His apostle—had enriched them of His grace; but if they turn, it will be better for them; and if they turn back, God will torment them with a painful torment in this world and the Hereafter; and

مِن وَلِيٍّ وَلَا نَصِيرٍ [٧٦] وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا

مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ [٧٧] فَلَمَّآ

ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ

[٧٨] فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ

أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ [٧٩] أَلَمْ

there is not for them on earth a patron or helper.

76 And of them are some who covenant with God, Surely if He give us of His grace, we will surely give alms, and be of the righteous.

77 But when He had given them of His grace, they were covetous thereof and turned back, and withdrew.

78 So he caused hypocrisy to pursue them in their hearts until the Day when they shall meet Him, for that they failed God in what they promised Him and for that they did lie.

يعلموا أن الله يعلم سرهم ونجواهم وأن الله علام
الغيوب [٨٠] الذين يلمزون المطوعين من المؤمنين
في الصدقات والذين لا يجدون إلا جهدهم
فيسخرون منهم سخر الله منهم ولهم عذاب أليم
[٨١] استغفر لهم أو لا تستغفر لهم إن تستغفر لهم سبعين

79 Do they not know that God knows their secrets and their private talk and that God is the knower of the secrets.

80 Those who defame those who are liberal in alms-giving among the faithful, and those who find nothing *to give* except their strivings, and scoff at them, God will scoff at them, and for them is a painful torment.

81 Ask forgiveness for them or do not ask forgiveness for them,—if thou ask forgiveness

مرة فلن يغفر الله لهم ذلك بانهم كفروا بالله ورسوله
والله لا يهدي القوم الفسقين [٨٢] فرح المخلفون بمقعدهم
خلف رسول الله وكرهوا ان يجاهدوا باموالهم وانفسهم
في سبيل الله وقالوا لا تنفروا في الحر قل نار جهنم اشد
حرا لو كانوا يفقهون [٨٣] فليضحكوا قليلا وليبكوا كثيرا

for them seventy times yet will God not pardon them; that is for that they disbelieve in God and His apostle, and God guides not the wicked people.

82 Those who were left behind rejoiced in their staying behind the apostle of God and were averse to striving with their wealth and their souls in the way of God, and they said, Go not forth in the heat; say thou, The fire of Hell is hotter still, did they discern.

83 So let them laugh little and weep much, as a

جَزَاءً بِمَا كَانُوا يَكْسِبُونَ [٨٣] فَإِنْ رَجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ
مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ
تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا
مَعَ الْخَالِفِينَ [٨٤] وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ
عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

reward for what they have earned.

84 But if God bring thee back to a party of them and they ask leave of thee to go forth, then say thou, By no means shall ye ever go forth with me, and by no means shall ye fight with me against an enemy, verily, ye were pleased to sit *at home* the first time, so sit ye with those who stay behind.

85 And never pray thou over any one of them who dies, and stand not at his tomb; verily, they disbelieved in God and His apostle and died while they were wicked doers.

[٨٦] ولا تعجبك أموالهم ولا أولادهم إنما يريد الله أن يعذبهم
بها في الدنيا وتزهق أنفسهم وهم كافرون [٨٧] وإذا أنزلت
سورة أن آمنوا بالله وجاهدوا مع رسوله استأذنك أولوا
الطول منهم وقالوا ذرنا نكن مع القاعدين [٨٨] رضوا
بأن يكونوا مع الخوالف وطبع على قلوبهم فهم لا

89 And let not their wealth nor their children please thee; God only desires to torment them therewith in this world, and that their souls may depart while they are unbelievers.

89 And when a Sûrah is sent down—Believe in God and strive together with His apostle; those who have the means among them ask leave of thee, and say, Let us be with those who sit *at home*.

88 They are pleased to be with those who stay behind, and a stamp is set upon their hearts, and they cannot discern.

يفقهون [٨٩] لكن الرسول والذين امنوا معه جاهدوا
باموالهم وانفسهم واولئك لهم الخيرت واولئك هم
المفلحون [٩٠] اعد الله لهم جنت تجرى من تحتها الا
نهر خلدين فيها ذلك الفوز العظيم [٩١] وجاء المعذرون
من الاعراب ليؤذن لهم وقعد الذين كذبوا الله ورسوله

89 But the apostle and those who believe with him strive with their wealth and their souls; and these, for them are good things, and these, yea they, are the blessed.

90 God has prepared for them Gardens beneath which rivers flow, for ever therein,—that is the great bliss.

91 And there came those who make excuses of the Arabs of the desert that they might be permitted *to stay behind*, and they sat *at home* who called God and His apostle liars; now

سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ [٩٢] لَيْسَ عَلَى
الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ
حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ
مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ [٩٣] وَلَا عَلَى الَّذِينَ إِذَا مَا
أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ

will befall those who disbelieve among them a painful torment.

92 There is not for the weak nor for the sick nor for those who find not wherewith to spend, a hindrance when they are sincere to God and His apostle; there is not against those who do good a way, and God is Forgiving, Compassionate;

93 Nor against those to whom, when they come to thee that thou shouldst mount them, thou didst say, I find not wherewith to

تولوا وأعينهم تفيض من الدمع حزنا ألا يجدوا
ما ينفقون [٩٤] إنما السبيل على الذين يستأذنونك
وهم أغنياء رضوا بأن يكونوا مع الخوالف
وطبع الله على قلوبهم فهم لا يعلمون
[٩٥] يعتذرون إليكم إذا رجعتم إليهم قل لا تعتذروا

mount you; turned back, and their eyes ran with tears for grief that they found not wherewith to spend.

94 There is only a way against those who ask leave of thee while they are rich, and are pleased to be with those who stay behind,—and God has stamped upon their hearts, but they do not know.

95 They will make excuses to you when ye return to them; say thou, Make no excuse; never

لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ
عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ [٩٦] سَيَحْلِفُونَ بِاللَّهِ لَكُمْ
إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

will we believe you, already has God informed us about your doinge, and now will God see your works, and His apostle also; then shall ye be brought back to the Knower of the secret and the manifest; and He will inform you of what ye have done.

96 Now will they swear to you by God when ye have come back to them to turn aside from them; so turn aside from them, verily, they are an abomination, and their abode is Hell, as a reward for what they have earned.

[٩٧] يحلفون لكم لترضوا عنهم فإن ترضوا عنهم
فإن الله لا يرضى عن القوم الفسقين [٩٨] الأعراب أشد
كفرا ونفاقا وأجدر ألا يعلموا حدود ما أنزل الله على
رسوله والله عليم حكيم [٩٩] ومن الأعراب من يتخذ
ما ينفق مغرما ويتربص بكم الدوائر عليهم دائرة

97 They will swear to you that ye may be pleased with them, but if ye are pleased with them, verily, God is not pleased with the wicked people.

98 The Arabs of the desert are most stubborn in unbelief and discord, and are more likely not to know the bounds which God has sent down to His apostle; and God is Knowing, Wise.

99 And of the Arabs of the desert are some who take what they spend as tribute, and they wait for you a turn of fortune; against them

السوء والله سميع عليم [١٠٠] ومن الاعراب من يؤمن بالله
واليوم الاخر ويتخذ ما ينفق قربت عند الله وصلوت الرسول
الا انها قربة لهم سيدخلهم الله في رحمته ان الله
غفور رحيم [١٠١] والسبقون الاولون من المهجرين
والانصار والذين اتبعوهم باحسان رضي الله عنهم

is a turn of evil fortune, and God is Hearing, Knowing.

100 And of the Arabs of the desert are some who believe in God and the Day of the Hereafter, and take what they spend as an approach to God and the prayers of the apostle; is it not verily an approach for them? God will make them enter into His mercy, verily, God is Forgiving, Compassionate.

101 And the strivers, the first of those who emigrated, and the helpers, and those who follow them in goodness, God is well pleased

ورضوا عنه واعد لهم جنت تجري تحتها الانهر خلدين

فيها ابدا ذلك الفوز العظيم [١٠٢] ومن حولكم من

الاعراب منفقون ومن اهل المدينة مردوا على النفاق

لا تعلمهم نحن نعلمهم سنعذبهم مرتين ثم يردون

الى عذاب عظيم [١٠٣] واخرون اعترفوا بذنوبهم خلطوا

with them, and they are well pleased with Him, and He has prepared for them Gardens beneath which rivers flow, for ever there in and ever,—that is the great bliss.

102 And of those who are round about you of the Arabs of the desert, are some hypocrites; and of the people of Madinah are some stubborn in hypocrisy; thou knowest not them, We know them, now will We torment them twice over, then shall they be sent back to the great torment.

103 And others have confessed their sins,—they

عملا صالحا وآخر سيئا عسى الله أن يتوب عليهم إن الله
غفور رحيم [١٠٣] خذ من أموالهم صدقة تطهرهم وتزكيهم
بها وصل عليهم إن صلوتك سكن لهم والله سميع عليم
[١٠٤] ألم يعلموا أن الله هو يقبل التوبة عن عباده ويأخذ
الصدقت وأن الله هو التواب الرحيم [١٠٥] وقل اعملوا فسيرى الله

have mixed a righteous action with another evil action; haply God will be turned to them, verily, God is Forgiving, Compassionate.

104 Take of their wealth alms that thou mayest cleanse them and purify them thereby, and pray for them, verily, thy prayer is tranquility to them, and God is Hearing, Knowing.

105 Do not they know that God, He accepts the repentance of His servants, and takes alms, and that God, He is the Relenting, the Compassionate.

106 And say thou, Work ye; God will see your

عملكم ورسوله والمؤمنون وستردون الى عالم الغيب والشهادة
فينبئكم بما كنتم تعملون [١٠٧] وآخرون مرجون لأمر
الله اما يعذبهم واما يتوب عليهم والله عليم حكيم
[١٠٨] والذين اتخذوا مسجدا ضرارا وكفرا وتفريقا
بين المؤمنين وارصادا لمن حارب الله ورسوله من

work, and His apostle, and the faithful, and ye shall surely be brought before the Knower of the secret and the manifest, and He will inform you of what ye have done.

107 And others are in hopes of the command of God; whether He will torment them, or whether He will turn towards them, and God is Knowing, Wise.

108 And *there are* those who have taken to a mosque for mischief, and for infidelity, and to make a division among the faithful, and for an ambush for him who fought against God and His apostle before; and they

قبل وليحلفن ان اردنا الا الحسنى والله يشهد انهم
لكذبون [١٠٩] لا تقم فيه ابدا لمسجد اسس على التقوى
من اول يوم احق ان تقوم فيه فيه رجال يحبون ان
يتطهروا والله يحب المطهرين [١١٠] افمن اسس
بنيانه على تقوى من الله ورضوان خير ام من اسس بنيانه على

swear, We intended only good; but God witnesses that verily they are liars.

109 Never stand up therein;—the Mosque founded on piety from the first day,—it is more right that thou shouldst stand up therein; therein are men who love to be pure; and God loves the pure.

110 Is then he who has laid his foundation upon the fear of God and *His* pleasure better, or he who has laid his foundation upon the

شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ [١١١] لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ
إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ [١١٢] إِنَّ اللَّهَ
اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا

brink of an undermined bank, so that it falls with him into the fire of Hell?—and God guides not the wrong-doing people.

111 Their building which they have built will not cease to be a source of doubt in their hearts until their hearts are cut asunder; and God is Knowing, Wise.

112 Verily, God has bought of the faithful their souls and their wealth for the Garden they are to have; they shall fight in the way of God, whether they kill or are killed—a promise for the same in truth by the Law, and

فِي التَّوْرٰىةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفٰى بِعَهْدِهِ مِنَ اللّٰهِ
فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
[١١٣] التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ
الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللّٰهِ وَبَشِّرِ الْمُؤْمِنِينَ

the Evangel and the Qur'ân and who fulfils His covenant better than God? rejoice then in your contract which ye have contracted,—and that, yea that, is the great bliss;—

113 Those who repent, those who serve *God*, those who praise *Him*, those who travel, those who bow down, those who worship, those who did what is just, and forbid what is wrong, and those who keep to the bounds of God;—and give glad tidings to the faithful.

[١١٤] مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِ
كِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَصْحَابُ الْجَحِيمِ [١١٥] وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّ
أَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ [١١٦] وَمَا كَانَ اللَّهُ لِيُضِلَّ

114 It is not for the prophet and those who believe to ask forgiveness for those who join *others with God*, although they be of kin, after that it is made plain to them that they are the fellows of the Fierce Fire.

115 And Abraham's asking forgiveness for his father was only for a promise which he had promised him ; but when it was made evident to him that he was an enemy to God, he cleared himself of him ; verily Abraham was certainly pitiful, mild.

116 And it is not for God to lead into error a

[١٢١] مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ
يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ
ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ
وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا
إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ

21 It was not for the people of Madīnah, and those around them of the desert Arabs, to stay behind the apostle of God, nor to prefer their souls to his; that is for that there would not befall them either thirst or toil or hunger in the way of God, and they do not stir a step to irritate the ungodly, nor get from the enemy any harm but is written down to them for the same a good work; verily, God wastes not the reward of those who do good.

[١١٤] مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِ
كِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَصْحَابُ الْجَحِيمِ [١١٥] وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّ
أَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ [١١٦] وَمَا كَانَ اللَّهُ لِيُضِلَّ

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[١٢١] مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ
يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ
ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ
وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا
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المحسنين [١٢٢] ولا ينفقون نفقة صغيرة ولا كبيرة
ولا يقطعون واديا الا كتب لهم ليجزيهم الله احسن
ما كانوا يعملون [١٢٣] وما كان المؤمنون لينفروا كافة
فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين
ولينذروا قومهم اذا رجعوا اليهم لعلهم يحذرون

122 Nor do they spend in alms either small or great, nor do they cross a valley, but is written down to them that God may reward them with the best of what they have done.

123 And it was not that the faithful should go forth altogether, and if a party of every people among them go not forth it is that they may instruct themselves in religion and warn their people when they have returned to them, that they may beware.

عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف

رحيم [١٣٠] فان تولوا فقل حسبي الله لا اله الا هو

عليه توكلت وهو رب العرش العظيم ۝

commit iniquity ; *he is* anxious over you, to faithful kind, compassionate.

130 Then if they turn away, say thou, God suffices me ; there is no God but He : upon Him I rely, and He is the Lord of the mighty Throne.

المحسنين [١٢٢] ولا ينفقون نفقة صغيرة ولا كبيرة
ولا يقطعون واديا الا كتب لهم ليجزيهم الله احسن
ما كانوا يعملون [١٢٣] وما كان المؤمنون لينفروا كافة
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سورة المائدة

بسم الله الرحمن الرحيم

[1] يا ايها الذين امنوا اوفوا بالعقود ۚ احلت لكم
بهيمة الانعام الا ما يتلى عليكم غير محلي الصيد و
انتم حرم ۗ ان الله يحكم ما يريد [2] يا ايها الذين امنوا لا

## 114. THE TABLE.

(SU'RAH V.)

*In the Name of God, the Merciful, the Compassionate.*

1 O ye who believe, fulfil *your* engagements. Lawful to you are the brute cattle other than what are recited to you,—not allowing the chase while ye are on pilgrimage. Verily God ordains what He pleases.

2 O ye who believe, do not deem the rites of

تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ
وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا
[٣] وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

God to be lawful *for violation*, nor the sacred month, nor the offering, nor the ornaments hung *thereon*, nor those who are travelling to the Sacred House seeking grace from their Lord and *His* pleasure.

3 But when ye are in lawful state again, then take to the chase; and let not the malice of a people in that they kept you from the Sacred Mosque provoke you to transgress; but help one another in goodness and piety, and do not help one another in sin and

وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ حُرِّمَتْ عَلَيْكُمُ
الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَ
الْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ
إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ
ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْ

enmity, and fear God. Verily God is severe in punishing.

4 Forbidden to you is what is dead *of itself*, and blood, and the flesh of swine, and what is consecrated to other than God, and the strangled, and the knocked down, and what falls down, and the gored, and what the wild beasts have eaten except what ye kill yourselves, and what is sacrificed on the blocks of stone, and to make division by arrows —that is wickedness. To-day shall those who disbelieve in your religion despair; and fear

هم واخشون [٥] اليوم اكملت لكم دينكم واتممت عليكم
نعمتي ورضيت لكم الاسلام دينا فمن اضطر في مخمصة
غير متجانف لاثم فان الله غفور رحيم [٦] يسئلونك ماذا
احل لهم قل احل لكم الطيبت وما علمتم من الجوارح
مكلبين تعلمونهن مما علمكم الله فكلوا مما امسكن عليكم

them not, but fear Me.

5 To-day have I perfected for you your religion, and have fulfilled My favour upon you, and I am pleased for you to have Islâm as a religion.—But he who is forced by hunger, not inclining to sin, verily God is Forgiving, Compassionate.

6 They ask thee what is lawful for them; say thou, Lawful to you are the good things, and what ye teach beasts of prey, training *them* like dogs;—ye teach them as God has taught you. Eat then of what they

وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ وَاتَّقُوا اللّٰهَ إِنَّ اللّٰهَ سَرِيعُ الْحِسَابِ

[٧] الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ

حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ

مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ

catch for you, and mention the name of God thereon; and fear God; verily God is swift at reckoning up.

7 To-day are made lawful to you the good things, and the food of those who have been given the Book is lawful to you as your food is lawful to them. And chaste women of the faithful, and chaste women of those who have been given the Book before you, when ye have given them their dower, living chastely, not fornicating, nor being taken

يكفر بالايمان فقد حبط عمله وهو في الاخرة من الخسرين

[٨] يا ايها الذين امنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم وايديكم الى المرافق وامسحوا برؤسكم وارجلكم

الى الكعبين [٩] وان كنتم جنبا فاطهروا وان كنتم

مرضى او على سفر او جاء احد منكم من الغائط او

paramours. And he who disbelieves in the faith, his work is vain, and he shall he in the Hereafter of the losers.

8 O ye who believe, when ye rise up to prayer wash your faces, and your hands up to the elbows, and wipe your heads, and your feet to the ankles.

9 And if ye are unclean then purify yourselves. But it ye are sick, or on a journey, or one of you comes from the privy, or ye have touched

لمستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا

فامسحوا بوجوهكم وايديكم منه ما يريد الله ليجعل

عليكم من حرج ولكن يريد ليطهركم وليتم نعمته

عليكم لعلكم تشكرون [10] واذكروا نعمة الله عليكم

وميثاقه الذي واثقكم به اذ قلتم سمعنا واطعنا واتقوا

women, and find no water, then take fine clean sand, and wipe your faces and your hands with it. God desires not to put a difficulty upon you, but He desires to purify you and to fulfil His favour upon you, that ye may give thanks.

10 And remember the favour of God upon you, and His covenant which He has covenanted with you, when ye said, We have heard, and will obey; and fear God;

الله ان الله عليم بذات الصدور [١١] يا ايها الذين امنوا
كونوا قوامين لله شهداء بالقسط ولا يجرمنكم شنان
قوم على الا تعدلوا اعدلوا هو اقرب للتقوى واتقوا
الله ان الله خبير بما تعملون [١٢] وعد الله الذين
امنوا وعملوا الصلحت لهم مغفرة واجر عظيم

verily, God knows the innermost of the breasts.

11 O ye who believe, stand steadfast to God as witnesses with justice, and let not ill-will towards a people induce you to transgress; act justly,—it is nearer to piety. And fear God; verily God is informed of what ye do.

12 God has promised to those who believe and do good works, that for them is pardon, and a great reward.

[١٣] والذين كفروا وكذبوا بايتنا اولئك اصحب الجحيم

[١٤] يا ايها الذين امنوا اذكروا نعمت الله عليكم اذ هم

قوم ان يبسطوا اليكم ايديهم فكف ايديهم عنكم

واتقوا الله وعلى الله فليتوكل المؤمنون [١٥] ولقد اخذ

الله ميثاق بني اسرائيل وبعثنا منهم اثني عشر

13 And those who disbelieve and call Our signs lies,—these are the fellows of the Fierce Fire.

14 O ye who believe, remember the favour of God upon you when a people designed to stretch forth their hands against you, but He withheld their hands from you. And fear God, and upon God let the faithful rely.

15 And God took the covenant of the Children of Israel,—and We raised up of them twelve

نَقِيبًا ۖ وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَ

آتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ

اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ

مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ [١٦] فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ

wardens; and God said, Verily I am with you; surely if ye be steadfast in prayer and give alms, and believe in My apostles, and assist them, and lend to God a goodly loan: I will surely expiate from you your evil deeds, and I will surely make you enter into Gardens, beneath which rivers flow; and whoso of you disbelieves after that has erred from the level way.

16 And for that they broke their covenant, We

لعنهم وجعلنا قلوبهم قسية ۚ يحرفون الكلم عن مواضعه ونسوا حظا مما ذكروا به ۚ ولا تزال تطلع على خائنة منهم
الا قليلا منهم فاعف عنهم واصفح ۚ ان الله يحب المحسنين
[١٧] ومن الذين قالوا انا نصرى اخذنا ميثاقهم فنسوا
حظا مما ذكروا به ۖ فاغرينا بينهم العداوة والبغضاء

cursed them, and hardened their hearts: they pervert the words from their places, and have forgotten part of what they were reminded; and thou wilt not cease to discover deceit among them, except a few of them; but forgive them and pass it over; verily, God loves the doers of good.

17 And of those who say, Verily we are Christians, We have taken their Covenant; but they have forgotten part of what they were reminded; so We stirred up enmity and hatred

إِلَىٰ يَوْمِ الْقِيَٰمَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ

[١٨] يَٰٓأَهْلَ الْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا

مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَٰبِ وَيَعْفُوا عَن كَثِيرٍ قَدْ جَآءَكُم

مِّنَ اللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ [١٩] يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَٰنَهُ

سُبُلَ السَّلَٰمِ وَيُخْرِجُهُم مِّنَ الظُّلُمَٰتِ إِلَى النُّورِ بِإِذْنِهِ

among them till the Day of Resurrection; and in the end will God inform them of what they have done.

18 O people of the Book, now is Our apostle come to you to clear up to you much of what ye had hidden of the Book, and to pass over much. Now has come to you from God a light, and a clear Book; God guides thereby those who follow His pleasure to the ways of peace, and brings them out of darkness into light by His permission and He guides them

ويهديهم الى صراط مستقيم [١٩] لقد كفر الذين قالوا ان الله
هو المسيح ابن مريم قل فمن يملك من الله شيئا ان اراد
ان يهلك المسيح ابن مريم وامه ومن في الارض جميعا
[٢٠] ولله ملك السموت والارض وما بينهما يخلق ما يشاء
والله على كل شيء قدير [٢١] وقالت اليهود والنصرى نحن

into the straight path.

19 Now do they disbelieve who say, Verily God, He is the Messiah son of Mary. Say thou, And who has power with God at all if He pleased to destroy the Messiah son of Mary, and his mother, and who are in the earth altogether ?

20 Since God's is the kingdom of the heavens and the earth, and what is between them. He creates what He pleases ; and God is over all things Mighty.

21 And the Jews and the Christians say, We are

أَبْنَاؤُا اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم بَلْ أَنتُم
بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ
مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ
[٢٢] يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ
فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ

the sons of God, and His beloved; say thou, Why then does He punish you for your sins? Nay, but ye are men, of those whom He has created. He pardons whom He pleases, and He punishes whom He pleases; and God's is the kingdom of the heavens and the earth, and what is between them, and to Him is the journey.

22 O people of the Book, now has come to you Our apostle to clear up to you during the interval of the apostles, lest ye say, There came not to us a herald of glad tidings or a

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[٢٣] وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ

أَحَدًا مِنَ الْعَالَمِينَ [٢٤] يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ

الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا

warner. But now is come to you a herald of glad tidings and a warner; and God over all things is Mighty.

23 And when Moses said to his people, O people, remember the favour of God upon you, when He made among you prophets, and made you kings and gave you what He gave not to any one in the worlds.

24 O people, enter the Holy Land which God has written for you, and turn not upon your backs, for then ye shall retreat losers.

خٰسِرِيْنَ [٢٥] قَالُوْا يٰمُوْسٰٓى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ وَ
اِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا ۚ فَاِنْ يَّخْرُجُوْا مِنْهَا
فَاِنَّا دٰخِلُوْنَ [٢٦] قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ
اللّٰهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَاِذَا دَخَلْتُمُوْهُ
فَاِنَّكُمْ غٰلِبُوْنَ ۝ وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

25 They said, O Moses, verily, in it is a mighty people and verily, we will by no means enter it until they go out from thence; and if they go out from thence, then verily, we will enter.

26 Two men of those who feared said—and God had been gracious to them—Enter ye upon them by the gate, and when ye have entered it, then verily, shall ye be victorious; and upon God do ye rely, if ye are believers.

[٢٧] قالوا يموسى إنا لن ندخلها أبدا ما داموا فيها فاذهب
أنت وربك فقاتلا إنا هٰهنا قاعدون [٢٨] قال رب إني
لا أملك إلا نفسي وأخي فافرق بيننا وبين القوم
الفسقين [٢٩] قال فإنها محرمة عليهم أربعين سنة
يتيهون في الأرض فلا تأس على القوم الفسقين [٣٠] واتل

27 They said, O Moses, verily, we will never enter it while they are therein; so go thou and thy Lord and fight; verily, here will we sit.

28 He said, Lord, verily, I have no power except over myself and my brother; so make a distinction between us and the wicked people.

29 He said, Then verily, it is forbidden them forty years,—they shall wander about in the earth; so fret not thyself for the wicked people.

عليهم نبا ابني ادم بالحق اذ قربا قربانا فتقبل من
احدهما ولم يتقبل من الاخر قال لاقتلنك قال انما
يتقبل الله من المتقين [٣١] لئن بسطت الي يدك
لتقتلني ما انا بباسط يدي اليك لاقتلك اني اخاف
الله رب العلمين [٣٢] اني اريد ان تبوء باثمي واثمك

30 And read to them the story of the two sons of Adam with truth; when they offered an offering, and it was accepted from one of them, and was not accepted from the other; then one said, I will surely kill thee; he said, God only accepts from those who fear *to do evil.*

31 Surely if thou stretch forth to me thine hand to kill me, I will not stretch forth my hand to kill thee; verily, I fear God, the Lord of the worlds.

32 Verily, I desire that thou shouldst draw upon thee my sin and thy sin, and thou be of the

فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۚ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ۚ

[٣٣] فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

[٣٤] فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي

سَوْأَةَ أَخِيهِ ۚ قَالَ يَا وَيْلَتَىٰ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا

الْغُرَابِ فَأُوَارِيَ سَوْأَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ

fellows of the Fire; and that is the reward of the wrong-doers.

33 But his soul led him to kill his brother, and he killed him, and became of the losers.

34 And God sent a raven which scratched in the earth to show him how he might hide his brother's wrong; he said, O woe is me! am I too weak to be like this raven and hide my brother's wrong? and he became of those who repent.

[٣٥] مِنْ أَجْلِ ذٰلِكَ كَتَبْنَا عَلٰى بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ
نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ [٣٦] وَلَقَدْ
جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذٰلِكَ
فِى ٱلْأَرْضِ لَمُسْرِفُونَ [٣٧] إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ

35 For this cause We have ordained to the Children of Israel, that whoso kills a soul, unless it be for another soul, or for wickedness in the earth, it is as though he had killed men altogether; and he who saves one, it is as though he saved men altogether.

36 And already have there come to them Our apostles with evidences, then verily, most of them after that in the earth did transgress.

37 The reward of those who war upon God and

وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ
يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَ
لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ [٣٨] إِلَّا الَّذِينَ تَابُوا
مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ

His apostle, and strive in the earth to do evi is only that they shall be killed or crucified, or their hands cut off, and their feet also, on alternate sides, or be banished from the land; that, for them is disgrace in this world, and for them in the Hereafter is a great torment.

38 Except those who turn before ye have prevailed against them; so know that God is Forgiving, Compassionate.

وَحِيمٌ [٣٩] يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا

إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

[٤٠] إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ

جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ

يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ

39 O ye who believe, fear God, and seek to Him a means and strive in His way, that ye may be happy.

40 Verily, those who disbelieve, if they had whatever is in the earth altogether, and the like thereof with it, that they might thereby redeem themselves from the torment of the Day of Resurrection, it shall not be accepted from them; and for them is a painful torment.

[٤١] يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ
مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ [٤٢] وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ
[٤٣] فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ
عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ [٤٤] أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ

41 They shall desire to go forth from the Fire, but they shall not go forth from it; and for them is lasting torment.

42 And the man thief and the woman thief, cut off thier hands as a reward for what they have earned—an example from God; and God is Mighty, Wise.

43 And whoso turns after his wrong, and does right; then verily, God will turn to him; verily, God is Forgiving, Compassionate.

44 Dost thou not know that God, His is the king-

السموت والارض يعذب من يشاء ويغفر لمن يشاء والله
على كل شيء قدير [٤٥] يا ايها الرسول لا يحزنك الذين
يسارعون في الكفر من الذين قالوا امنا بافواههم ولم تؤمن
قلوبهم ومن الذين هادوا سمعون للكذب سمعون
لقوم اخرين لم ياتوك يحرفون الكلم من بعد

dom of the heavens and the earth; He torments whom He pleases, and forgives whom He pleases; and God is over all things powerful.

45 O thou Apostle, let not those grieve thee who hasten to unbelief of those who say, We believe, with their mouths, but their hearts believe not, and of those who are Jews—listeners to a lie, listeners to other people who come not to thee; they pervert the words from their places, and say, If ye are given this, then

مواضعه يقولون ان اوتيتم هذا فخذوه وان لم تؤتوه
فاحذروا ومن يرد الله فتنته فلن تملك له من الله
شيئا اولئك الذين لم يرد الله ان يطهر قلوبهم لهم
في الدنيا خزي ولهم في الاخرة عذاب عظيم [٤٦] سمعون
للكذب اكلون للسحت فان جاءوك فاحكم بينهم او

take it; and if ye are not given it, then beware; and he whom God desires to try, hast thou no power for him against God in anything; these are they whose hearts God desires not to cleanse; for them in this world is shame, and for them in the Hereafter is a great torment.

46 Listeners to a lie and devourers of the forbidden! but if they come to thee, then judge between them or turn from them; and

أعرض عنهم ۚ وإن تعرض عنهم فلن يضروك شيئا
وإن حكمت فاحكم بينهم بالقسط ۚ إن الله يحب
المقسطين [٤٧] وكيف يحكمونك وعندهم التوراة
فيها حكم الله ثم يتولون من بعد ذلك ۚ وما أولئك
بالمؤمنين [٤٨] إنا أنزلنا التوراة فيها هدى ونور

if thou turn from them, then shall they not harm thee at all; and if thou judge between them, then judge between them with equity; verily, God loves those who act equitably.

47 But how should they make thee judge, since they have the Law wherein is the judgment of God. Yet they turn back after that; and these are not believers.

48 Verily We have sent down the Law wherein

يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَ
الرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا
عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا
بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ
هُمُ الْكَافِرُونَ [٤٩] وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ

is guidance and light; by it the prophets who accepted Islâm did judge those who were Jews, and the Rabboni, and priests also, by what they preserved of the Book of God, and what they were witnesses of. Therefore fear not men, but fear ME; and barter not MY signs for a small price; and whoso judges not by what God has sent down; these, they are the ungodly.

49 And WE have written for them therein, a soul

وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ
وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
[٥٠] وَقَفَّيْنَا عَلَىٰ آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ

for a soul, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds retaliation; —but whoso remits it, it is an expiation for him; and whoso judges not by what God has sent down; these, they are the wrong-doers.

50 And We followed up their footsteps with Jesus son of Mary, confirming what was before him of the Law, and We gave him the Evangel wherein is guidance and light, and a

ومصدقا لما بين يديه من التورية وهدى وموعظة
للمتقين [٥١] وليحكم اهل الانجيل بما انزل الله
فيه ومن لم يحكم بما انزل الله فاولئك هم الفسقون
[٥٢] وانزلنا اليك الكتب بالحق مصدقا لما بين يديه
من الكتب ومهيمنا عليه فاحكم بينهم بما انزل الله

confirmation of what was before it of the Law, and a guidance and an admonition to the pious.

51 And let the people of the Evangel judge by what God has sent down therein; and whoso judges not by what God has sent down, these, they are the wicked.

52 And We have sent down to thee the Book with truth as a confirmation of what was before it of the Book and as a safeguard for the same. So judge between them by what God

ولا تتبع اهواءهم عما جاءك من الحق ۚ لكل جعلنا منكم شرعة
ومنهاجا ۚ ولو شاء الله لجعلكم امة واحدة ولكن ليبلوكم
في ما اتاكم ۖ فاستبقوا الخيرات ۚ الى الله مرجعكم جميعا
فينبئكم بما كنتم فيه تختلفون ۝ وان احكم بينهم بما
انزل الله ولا تتبع اهواءهم واحذرهم ان يفتنوك عن

has sent down, and follow not their lusts against what has come to thee of the truth.

53 For every one of you have We made a rule and an open way: and if God pleased, He would surely have made you one people,—but that He might try you in what He has given you. Strive then to excel *each other* in good works: to God is your return altogether, then will He inform you of that concerning which ye disagree.

54 And that ye judge between them by what God has sent down, and follow not their lusts, but beware of them, lest they tempt thee from

بعض ما انزل الله اليك فان تولوا فاعلم انما يريد الله
ان يصيبهم ببعض ذنوبهم وان كثيرا من الناس لفسقون
[٥٥] افحكم الجاهلية يبغون ومن احسن من الله حكما
لقوم يوقنون [٥٦] يا ايها الذين امنوا لا تتخذوا اليهود
والنصرى اولياء بعضهم اولياء بعض ومن يتولهم منكم

part of what God has sent down to thee ; but if they turn back, know that God is pleased to fall upon them for some of their sins ; and verily many of the peopel are wicked-doers.

55 Do they then desire the judgment of Ignorance ? But who is better than God to judge for a people who are sure ?

56 O ye who believe, take not the Jews and Christians for patrons ; the one of them are the patrons of the other ; and whoso takes them for patrons among you, then verily, he

فانه منهم ان الله لا يهدي القوم الظلمين [٥٧] فترى الذين
في قلوبهم مرض يسارعون فيهم يقولون نخشى ان
تصيبنا دائرة فعسى الله ان يأتي بالفتح او امر من
عنده فيصبحوا على ما اسروا في انفسهم نادمين [٥٨] و
يقول الذين امنوا اهؤلاء الذين اقسموا بالله جهد

is of them; verily God guides not the wrong-doing people.

57 And thou shalt see those in whose hearts is a sickness hastening to them; they say, We fear lest there befall us a change of fortune; but haply God will bring the victory or a command from Him, and they may awake repenting of what they concealed in their souls.

58 And those who believe shall say, Are these they who swore by God with their most

أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا

خَاسِرِينَ (٥٩) يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ

عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي

سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ

strenuous oath, that verily they are with you ;—vain their works, and they shall wake up losers.

59 O ye who believe, whoso of you turns from his religion presently will God bring a people *to take his place*, whom He will love, and who will love Him, lowly towards the faithful, lofty to the ungodly, who will strive in the way of God, and not fear the obloquy of the detractor. That is the grace of God ; He

يشاء والله واسع عليم [٦٠] إنما وليكم الله
ورسوله والذين آمنوا الذين يقيمون الصلوة
ويؤتون الزكوة وهم راكعون [٦١] ومن يتول الله
ورسوله والذين آمنوا فإن حزب الله هم الغالبون
[٦٢] يا أيها الذين آمنوا لا تتخذوا الذين اتخذوا دينكم

gives it to whom He pleases. And God is Vast, Knowing.

60 Your patron is only God and His apostle, and those who believe, who are steadfast in prayer, and give alms, and bow down.

61 And whoso takes God and His apostle and those who believe for patrons, are verily the party of God, they shall be victorious.

62 O ye who believe, take not for patrons those who take your religion for a jest and a

هزوا ولعبا من الذين اوتوا الكتب من قبلكم و
الكفار اولياء ۚ واتقوا الله ان كنتم مؤمنين
[٦٣] واذا ناديتم الى الصلوة اتخذوها هزوا ولعبا ذلك
بانهم قوم لا يعقلون [٦٤] قل يا اهل الكتب هل تنقمون
منا الا ان امنا بالله وما انزل الينا وما انزل من قبل

sport from amongst those who have been given the Book before you nor the ungodly; and fear God, if ye are believers;

63 And who,| when ye call to prayer, take it for a jest and a sport; that is for that they are a people who have no sense.

64 Say thou, O people of the Book, do ye disavow us only for that we believe in God, and what is sent down to us and what was sent down before, and for that most of you

وَلَٰكِنَّ أَكْثَرَكُمْ فَاسِقُونَ [٦٥] قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ
مَثُوبَةً عِندَ اللَّهِ ۚ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ
مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ أُولَٰئِكَ
شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ [٦٦] وَإِذَا جَاءُوكُمْ
قَالُوا آمَنَّا وَقَدْ دَّخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۚ وَاللَّهُ

are wicked-doers?

65 Say thou, Shall I inform you of a worse thing than that as a reward with God? He whom God has cursed, and with whom He is angry, and has made of them apes and swine, and who serve *Tâghût*; these are in a worse place, and err from the level way.

66 And when they come to you, they say, We believe; but they entered in with unbelief, and they went forth with it, and God best knows

أعلم بما كانوا يكتمون [٦٧] وترى كثيرا منهم يسارعون
في الإثم والعدوان وأكلهم السحت لبئس ما كانوا
يعملون [٦٨] لولا ينهاهم الربانيون والأحبار عن قولهم
الإثم وأكلهم السحت لبئس ما كانوا يصنعون [٦٩] وقالت
اليهود يد الله مغلولة غلت أيديهم ولعنوا بما قالوا

what they hide.

67 And thou shalt see many of them hastening to sin and iniquity,—and their eating things forbidden; surely evil is what they do.

68 Had not their Rabboni and priests forbidden them their uttering sin; and their eating things forbidden, surely bad would have been what they did.

69 And the Jews said, The hand of God is chained up;—their hands shall be chained up, and they shall be cursed for what they have said.

بل يداه مبسوطتان ينفق كيف يشاء ولنزيدن كثيرا
منهم ما انزل اليك من ربك طغيانا وكفرا والقينا
بينهم العداوة والبغضاء الى يوم القيمة كلما اوقدوا
نارا للحرب اطفاها الله ويسعون في الارض فسادا والله
لا يحب المفسدين ولو ان اهل الكتب امنوا واتقوا

Nay, His hands are both stretched out: He spends how He pleases; and certainly what has been sent down to thee from thy Lord will increase many of them in rebellion and unbelief; and We have cast amongst them enmity and hatred until the Day of Resurrection; so often as they kindle a fire for war, God puts it out, and they strive in the earth doing evil, but God loves not the evil-doers.

70 But if the people of the Book believe, and fear

لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ

مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ

مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ [٧١] يَا أَيُّهَا الرَّسُولُ

بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

*to do wrong*, We will surely put away from them their evils; and evill make them enter into Gardens of delight; and if they be steadfast in the Law and the Evangel, and what has been sent down to them from their Lord, they shall surely eat from above them and from beneath their feet. Of them are a people moderate; but many of them—evil is what they do.

71 O thou Apostle, proclaim what has been sent down to thee from thy Lord; and if thou do not, thou hast not proclaimed His message

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِينَ

[٧٢] قُلْ يٰٓأَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيمُوا التَّوْرٰىةَ وَ

الْإِنْجِيلَ وَمَآ أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا

أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكٰفِرِينَ

[٧٣] إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصّٰبِئُونَ وَالنَّصٰرٰى مَنْ

*at all.* And God will defend thee against men; verily God guides not the unbelieving people.

72 Say thou, O people of the Book, ye have nothing to stand on, until ye stand fast by the Law and the Evangel, and what is sent down to you from your Lord; and what has been sent down to thee from thy Lord will surely increase many of them in rebellion and unbelief; so fret not thyself for the ungodly people.

73 Verily those who believe, and those who a e Jews, and the Sabians and the Christians

آمن بالله واليوم الآخر وعمل صالحا فلا خوف عليهم ولا هم
يحزنون [٧٤] لقد أخذنا ميثاق بني إسرائيل وأرسلنا
إليهم رسلا كلما جاءهم رسول بما لا تهوى أنفسهم
فريقا كذبوا وفريقا يقتلون [٧٥] وحسبوا ألا تكون
فتنة فعموا وصموا ثم تاب الله عليهم ثم عموا وصموا كثير

whoso believes in God and the Day of the Hereafter, and does good—there is no fear for them nor shall they grieve.

74 Already have We taken a covenant from the Children of Israel, and We sent to them apostles; so often as there came to them an apostle with what their souls desired not, a party they called liars, and a party they killed.

75 And they reckoned that there would not be a trial, and they were blind and deaf; then God turned to them; then again they became

منهم والله بصير بما يعملون [٧٦] لقد كفر الذين قالوا ان
الله هو المسيح ابن مريم وقال المسيح يبني اسرائيل
اعبدوا الله ربي وربكم انه من يشرك بالله فقد حرم الله
عليه الجنة وماوه النار وما للظلمين من انصار [٧٧] لقد
كفر الذين قالوا ان الله ثالث ثلثة وما من اله الا اله واحد

blind and deaf, many of them: but God sees what they do.

76 They disbelieve who say, Verily God—He is the Messiah son of Mary; since the Messiah said, O Children of Israel, serve God my Lord and your Lord. Verily, whoso joins *anything* with God, God has forbidden him the Garden, and his abode is the Fire, and there is not for the wrong-doers any helper.

77 Now have they disbelieved who say, Verily God is the third of Three; for there is no God but the one God; and if they desist not

وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ [٧٨] أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ
غَفُورٌ رَّحِيمٌ [٧٩] مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ
كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّىٰ يُؤْفَكُونَ [٨٠] قُلْ

from what they say, there shall touch those who disbelieve among them a painful torment.

78 Will they not then turn to God and ask pardon of Him? And God is Forgiving, Compassionate.

79 The Messiah, son of Mary, is no other than an apostle: already have there passed before him apostles, and his mother was a truthful woman: they both ate food. See, how We explain to them the signs, and then see, how they turn aside!

أتعبدون من دون الله ما لا يملك لكم ضرا ولا نفعا والله
هو السميع العليم [٨١] قل يا أهل الكتاب لا تغلوا في دينكم
غير الحق ولا تتبعوا أهواء قوم قد ضلوا من قبل و
أضلوا كثيرا وضلوا عن سواء السبيل [٨٢] لعن الذين
كفروا من بني إسرائيل على لسان داود وعيسى ابن مريم

80 Say thou, Will ye serve beside God what has no power with you to hurt or to profit? But God, He is the Hearing, the Knowing.

81 Say thou, O people of the Book, be nōt extravagant in your religion beside the truth; and follow not the lusts of a people who have erred before and who have led astray many, and have erred from the level way.

82 Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus son of Mary; that was, for that

ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ

مُّنْكَرٍ فَعَلُوْهُ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ [٨٣] تَرٰى كَثِيْرًا

مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ

اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خٰلِدُوْنَ [٨٤] وَلَوْ كَانُوْا

يُؤْمِنُوْنَ بِاللّٰهِ وَالنَّبِيِّ وَمَا اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَاءَ

they rebelled and transgressed; they did not desist from the wrong they did; surely evil is what they did.

83 Thou shalt see many of them taking for patrons those who disbelieve; surely evil is what their souls have sent before for them; for God is displeased with them, and in the torment shall they be for ever.

84 And if they had believed in God and the prophet and what has been sent down to him, they had not taken them for patrons;

وَلٰكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ [٨٥] لَتَجِدَنَّ أَشَدَّ النَّاسِ
عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۖ وَلَتَجِدَنَّ
أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ
ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ
[٨٦] وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ

but many of them are wicked.

85 Thou wilt surely find the most violent of all men in enmity against those who believe, to be the Jews and those who join *others with God*; and thou wilt surely find the nearest in love to those who believe to be those who say, Verily we are Christians. That is for that there are priests and monks among them, and for that they are not proud.

86 And when they hear what is sent down to the apostle, thou seest their eyes overflow

مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا
مَعَ الشَّاهِدِينَ [٨٧] وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ [٨٨] فَأَثَابَهُمُ
اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

with tears at what they know as truth *therein*, saying, Our Lord, we believe, so write us down with those who bear witness.

87 And what is in us that we should not believe in God, and what has come to us of the truth and desire that our Lord would make us enter with the righteous people?

88 So has God rewarded them for what they said, with Gardens beneath which rivers flow,—for ever therein, and that is the reward of the doers of good. But those who disbelieve and

بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ [٨٩] يَا أَيُّهَا الَّذِينَ آمَنُوا

لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ

لَا يُحِبُّ الْمُعْتَدِينَ [٩٠] وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ [٩١] لَا يُؤَاخِذُكُمُ اللَّهُ

بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ

call Our signs lies—these are the fellows of the Fierce Fire.

89 O ye who believe, forbid not the good things which God has allowed you, but transgress not; verily God loves not the transgressors.

90 And eat of what God has provided you with, things lawful and good; and fear God in whom ye believe.

91 God will not catch you up for a mistaken word in your oaths, but He will catch you up for what ye take solemn oaths about. And the

فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ
ثَلَاثَةِ أَيَّامٍ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا
أَيْمَانَكُمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ
[٩٢] يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ

expiation thereof is to feed ten poor men with the moderate food ye feed your families with, or to clothe them, or to free a neck. But he who finds not the wherewithal, then a fast of three days. That is the expiation of your oaths when ye swear. And keep your oaths, thus God makes plain to you His signs that ye may give thanks.

92 O ye who believe, wine and games of chance, and the blocks, of stone and divination by

وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

[٩٣] إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ

فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَوٰةِ ۖ

فَهَلْ أَنْتُمْ مُنْتَهُونَ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ

arrows, are only an abomination of the work of the devil: so avoid them, that ye may prosper.

93 The devil only desires to place enmity and hatred between you by wine and games of chance, and to keep you from the remembrance of God, and from prayer. Will ye not then desist? And obey God and obey the apostle, and beware, but if ye turn back, know that upon OUR apostle is to preach publicly.

المبين [٩٤] ليس على الذين امنوا وعملوا الصلحت
جناح فيما طعموا اذا ما اتقوا وامنوا وعملوا الصلحت
ثم اتقوا وامنوا ثم اتقوا واحسنوا والله يحب المحسنين
[٩٥] يا ايها الذين امنوا ليبلونكم الله بشيء من الصيد
تناله ايديكم ورماحكم ليعلم الله من يخافه بالغيب ع

94 In those who believe and do good works, it is no crime in what they have tasted of food when they fear *to do evil*, and believe, and do good works, and then fear *to do evil*, and believe, and then fear *to do evil*, and do good: for God loves the doers of good.

95 O ye who believe, God will surely try you with something of the game that your hands and your lances take, that God may know who fears Him in secret; and whoso transgresses

فَمَنِ اعْتَدَى بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ [٩٦] يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ
مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ
بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ
مَسَاكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ

after that, then for him is a painful torment.

96 O ye who believe, kill no game while ye are on pilgrimage; and whoso kills it among you purposely, then the compensation is the like of what he has killed, in cattle—two equitable persons shall judge it among you—as an offering to be brought to the Ka'bah, or as an expiation the feeding of the poor, or an equivalent thereof a fasting, that he may taste the consequence of his deed. God forgives

عما سلف ومن عاد فينتقم الله منه والله عزيز ذو انتقام

[٩٧] أحل لكم صيد البحر وطعامه متاعا لكم وللسيارة ع

وحرم عليكم صيد البر ما دمتم حرما واتقوا الله الذي

إليه تحشرون [٩٨] جعل الله الكعبة البيت الحرام قيما

للناس والشهر الحرام والهدي والقلائد ذلك لتعلموا

what is past, and whoso returns, God will take vengeance on him; and God is Mighty, Avenging.

97 Lawful to you is the game of the sea and to eat thereof, as a provision for you and for travellers, but it is unlawful for you to hunt by land, while ye are on pilgrimage. And fear God to whom ye shall be gathered.

98 God has made the Ka'bah, the Sacred House to be a station for men, and the sacred month and the offering and the neck garlands; that is that ye may know that God

إِنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
غَفُورٌ رَحِيمٌ [٩٩] مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا
تُبْدُونَ وَمَا تَكْتُمُونَ [١٠٠] قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ
وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ

knows what is in the heavens and what is in the earth, and that God all things does know. Know that God is severe in punishing and that God is Forgiving, Compassionate.

99 Upon the apostle is only to preach; and God knows what ye show and what ye hide.

100 Say thou, Evil and good are not equal, although the abundance of evil please thee. So fear God, O ye who have hearts, that ye

لعلكم تفلحون [١٠١] يايها الذين امنوا لا تسئلوا عن
اشياء ان تبد لكم تسؤكم وان تسئلوا عنها حين ينزل
القرآن تبد لكم عفا الله عنها والله غفور حليم قد
سألها قوم من قبلكم ثم اصبحوا بها كفرين [١٠٢] ما جعل
الله من بحيرة ولا سائبة ولا وصيلة ولا حام ولكن الذين

may prosper.

101 O ye who believe, ask not about things which if they be shown you will give you pain; but if ye ask about them when the Qur'ân is sent down, they shall be shown you. God pardons you it, for God is Forgiving, Mild. Already have a people asked about them before you, then were they unbelievers therein.

102 God has not ordained any Ba*h*îrah or Sa'ibah or Wasîlah or *H*âmî; but those

كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا

حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ

شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ

أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ

who disbelieve invent against God a lie, and most of them have no sense.

103 And when it is said to them, Come to what God has sent down, and to the apostle; they say, Enough for us is what we found our fathers at. What! although their fathers knew nothing nor were they guided?

104 O ye who believe, take heed to yourselves: he who errs shall not hurt you, while ye are guided: to God is your return altogether;

جميعا فينبئكم بما كنتم تعملون [١٠٥] يايها الذين
امنوا شهادة بينكم اذا حضر احدكم الموت حين الوصية
اثنان ذوا عدل منكم او اخران من غيركم ان انتم ضربتم في
الارض فاصابتكم مصيبة الموت تحبسونهما من بعد
الصلوة فيقسمان بالله ان ارتبتم لا نشتري به ثمنا ولو كان

then will He inform you what ye have done.

105 O ye who believe, let there be witnesses between you, when death approaches one of you, at the time of making the testament: two equitable persons from among you; or two others from other than yourselves—if ye be knocking about in the earth, and the accident of death befall you; ye shall shut them both up after prayer, then let them both swear by God, if ye doubt—We will not barter it for a price, although it be for a kin,

ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ [١٠٦] فَإِنْ

عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ

الَّذِينَ اسْتُحِقَّ عَلَيْهِمُ الْأَوْلَيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ

مِن شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَّمِنَ الظَّالِمِينَ [١٠٧] ذَٰلِكَ أَدْنَىٰ

أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَن تُرَدَّ أَيْمَانٌ بَعْدَ

and we will not hide the testimony of God, verily we should then be of the sinners.

106 But if it appear that they two have deserved the imputation of sin, then let two others stand up in their place of those who think them deserving of the imputation, the two nearest, then let them swear by God—Surely our testimony is more right than their testimony, and we will not transgress, verily, we should then be of the wrong-doers.

107 That is the chief thing that they may come with testimony upon its face, or fear lest the oath be rebutted after their oath; but

أيمانهم واتقوا الله واسمعوا والله لا يهدي القوم الفسقين

[108] يوم يجمع الله الرسل فيقول ماذا أجبتم قالوا لا علم

لنا إنك أنت علام الغيوب [109] إذ قال الله يعيسى ابن

مريم اذكر نعمتي عليك وعلى والدتك إذ أيدتك بروح

القدس تكلم الناس في المهد وكهلا [110] وإذ علمتك الكتب

fear God, and hearken, and God guides not, the wicked people.

108 On the day God shall assemble the apostles, and say, What is it ye were answered? they shall say, No knowledge have we; verily, Thou, yea Thou, art the Knower of secrets

109 When God shall say, O Jesus son of Mary, remember My favour towards thee and towards thy mother; when I strengthened thee with the Holy Spirit; thou didst speak to men in the cradle and when grown up.

110 And when I taught thee the Book and judg-

وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ ۚ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ
بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ

ment, and the Law and the Evangel, and when thou didst create of clay like the figure of a bird by My permission, and thou didst breathe into it, and it became a bird by My permission, and thou didst heal the blind from birth and the leprous by My permission; and when thou didst bring forth the dead by My permission, and when I withheld the Children of Israel from thee, when thou didst come to them with evidences; but those who disbelieved among them said, This is only plain magic.

[١١١] وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي
قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ [١١٢] إِذْ قَالَ الْحَوَارِيُّونَ
يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً
مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ [١١٣] قَالُوا
نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا

111 And when I revealed to the apostles, Believe in Me and in My apostle; they said, We believe, and bear Thou witness that we are Muslims.

112 When the apostles said, O Jesus son of Mary, is thy Lord able to send down upon us a table from heaven? He said, Fear God, if ye are believers.

113 They said, We desire to eat of it, that our hearts may be at rest, and we may know that thou hast told us the truth, and that

وتكون عليها من الشهدين [١١٤] قال عيسى ابن مريم اللهم ربنا
انزل علينا مائدة من السماء تكون لنا عيدا لاولنا وآخرنا
وآية منك وارزقنا وانت خير الرازقين [١١٥] قال الله
اني منزلها عليكم فمن يكفر بعد منكم فاني اعذبه
عذابا لا اعذبه احدا من العلمين [١١٦] واذ قال الله

we may be witnesses thereof.

114 Jesus son of Mary said, O God our Lord, send down upon us a table from heaven to be to us a festival, to the first of us, and to the last of us, and a sign from Thee; and provide us, and Thou art the best of the providers.

115 God said, Verily, I will send it down to you, but whoso disbelieves hereafter among you, verily I will torment him with a torment wherewith I will not torment any one in all the worlds.

116 And when God shall say, O Jesus son of

يعيسى ابن مريم ءانت قلت للناس اتخذونى وامى الهين
من دون الله قال سبحنك ما يكون لى ان اقول ما ليس لى
بحق ان كنت قلته فقد علمته تعلم ما فى نفسى ولا اعلم
ما فى نفسك انك انت علام الغيوب [١١٧] ما قلت لهم الا ما
امرتنى به ان اعبدوا الله ربى وربكم وكنت عليهم شهيدا
ما دمت فيهم فلما توفيتنى كنت انت الرقيب عليهم وانت

Mary, didst thou say to men, Take me and my mother for two Gods beside God? He shall say, Glory to Thee! it is not for me to say what I have no right to, if I had said it, Thou wouldst have known it: Thou knowest what is in me, but I know not what is in Thee: verily Thou art the knower of secrets.

117 I spoke not to them but what Thou didst bid me—Serve God my Lord and your Lord; and I was a witness against them while I stayed amongst them, but since Thou hast taken me away, Thou hast been the watcher over them; and Thou art over

على كل شيء شهيد [١١٨] ان تعذبهم فانهم عبادك وان تغفر
لهم فانك انت العزيز الحكيم [١١٩] قال الله هذا يوم ينفع
الصدقين صدقهم لهم جنت تجري من تحتها الانهر خلدين
فيها ابدا رضي الله عنهم ورضوا عنه ذلك الفوز العظيم
[١٢٠] لله ملك السموت والارض وما فيهن وهو على كل شيء قدير ۝

all things a witness.

118 If Thou punish them, verily they are Thy servants, and if Thou pardon them, verily Thou art the Mighty, the Wise.

119 God will say, This day shall their truth profit the truthful,—for them are Gardens beneath which rivers flow,—for ever therein and ever. God is well-pleased with them, and they are well-pleased with Him. That is the great bliss.

120 God's is the kingdom of the heavens and the earth and what is in them, and He is over all things powerful.

# NOTES.

## 1. Sûrah xcvi. ... ... ... p.1

Sûrah.—The word properly means a row or series, such as a line of bricks arranged in a wall, or a rank of soldiers in an army; but the word is now exclusively used for Chapters in the Qur'ân in reference to the succession of revelations vouchsafed to the Prophet; in the Qur'ân the word is used to signify any piece of revelation.

*In the Name*, etc.—This solemn form is prefixed at the head of every Sûrah, next after the title, except only the ninth.

The first five verses of this Sûrah are generally allowed to have been the first piece of revelation.

It was in the fortieth year of Muhammad's life, while he was passing the month of Ramadân in the cavern of Mount *Hirâ* in fasting, prayer, and solitary meditation, that he heard a voice calling to him; twice it called, and twice he struggled and waived its call. But a fearful weight was laid on him, and an answer was wrung out of his heart; "Cry," called out the voice for a third time, and he said, "What shall I cry?" Then came the answer as in the text.

*Cry.*—The original word coming as does from qara' (to cry) gives the name of Qur'ân to this Revelation of the Prophet of Islâm.

*Thick Blood.*—In Arabic علق (plural علق or علل) what sticks to, or holds on to; leech; curdled blood; certain worms, or things like these, small, creeping, black or red, found in water, and having the property of sucking blood; blood, intensely red, thick, clotted, before it is dry; seminal fluid, after its appearance, when it becomes thick blood, after which it turns into flesh, زاد. See Sûrah xxiii. 14.

6. *Man.*—The passage is levelled against Abû-Jahl who thwarted Muhammad when he first rose to preach Islâm.

10. A servant; *i. e.*, of God, refers to Muhammad, whom Abû-Jahl had also threatened to molest if he caught him in the act of adoration.

17. Council; *i. e.*, of the principal men among the Quraysh over whom Abû-Jahl presided.

## 2. Sûrah lxxiv. ... ... ... p. 3

*The Enwrapped.*—It appears Muhammad received this revelation while wrapped in profound meditation.

The first seven verses are allowed to have been the second Revelation.

5. *Abomination.*—The corrupt practices and beliefs.

11. *Him whom* etc.—The person here meant is Walíd b. al-Mughírah, a principal man among the Quraysh.

17. Or, *I will inflict upon him a fearful torment.*

31. *The armies.*—*i. e.*, all His creatures.

38. That is, every man is pledged to God for his behaviour; and if he does well, he redeems his pledge, but if evil, he forfeits it.

39. *The people of the right hand.*—The word may also be translated *the blessed company.* Here it refers to those who shall redeem themselves by their good works. Some say these are such as die infants.

## 3. Sûrah cxi. ... ... ... p. 9

Abú-Lahab.—An uncle of Muhammad who opposed the growth of Islám at the very outset of the Prophet's career.

1. By the *hands*, some commentators, by a synecdoche, understand his person; others, by a metonymy, his works in general; or his hopes in this world and the hereafter.

4. *His wife*—Umm Jamíl, daughter of Harb, and sister of Abú-Sufyán. She fomented the hatred which her husband bore to Muhammad on account of his new faith.

*Laden with wood.*—Because she carried such, and strewed them by night in the Prophet's way.

## 4. Sûrah cv. ... ... ... p. 10

1. This relates to the following piece of history which is famous among the Arabs. Abrahah, son of Sabáh, surnamed al-Ashram (*i. e.*, the slit-nosed), king or viceroy of Yaman, who was an Ethiopian and a Christian, had built a magnificent church at San'á, with a design to draw the Arabs to go in pilgrimage thither, instead of visit-

ng the Temple of Makkah; but in this he was sorely disappointed, and he determined to accomplish by force what he could not bring about by persuasion, and as the best means to do this effectually he vowed the destruction of the Ka'bah, and set out against it at the head of a large army, wherein were also some huge elephants—animals quite new to the Arabians and very frightful. The Makkans at the approach of so considerable a host, retired to the neighbouring mountains, being unable to defend their city or temple. But scarcely had the Abyssinians attacked the Ka'bah when they were themselves attacked by an irresistible foe. A pestilence broke out in their ranks, and for fear of death they hastened to get away from a spot which seemed to them the abode of death. Some were swept away by a terrible storm of rain and hail that seemed to be sent upon them by the wrath of God; the rest fled towards Yaman, but perished by the way; none of them reaching San'á, except only Abrahah himself, who died soon after his arrival there, being struck by a plague or putrefaction, so that his body opened and his limbs rotted off by piecemeal.

4. This army was cut off by small-pox, say Wáqidí and Ibn Hishám; and there is no doubt, as the Arabic word for small-pox also means *small stones*, in reference to the hard gravelly feeling of the pustules, what is the true interpretation here. It is also stated that small-pox first shewed itself in Arabia at the time of the invasion of Abrahah.

## 5. Sûrah cvi ... ... ... p. 11

Quraysh.—The name of the tribe in which Muhammad was born.

1. Some connect these words with the following, and suppose the natural order to be, *Let them serve the Lord of this House, for the uniting*, etc. Others connect them with the last words of the preceding Sûrah, and take the meaning to be, that God had so destroyed the army of Abrahah for the uniting of the Quraysh, etc. And al-Baydáwí mentions a copy wherein this and the preceding actually make but one Sûrah.

2. *The caravan.*—The city of Makkah situated, as it is, in the midst of a barren and stony country, was in former times often subject

to scarcity of provisions. It was at the beginning of the sixth century of the Christian era, that Hâshim, the greatgrandfather of Muhammad, established the custom of sending out regularly from Makkah two caravans, one in winter to Yaman, and the other in summer to Syria. By these means abundant supplies were brought to Makkah, as well as a great variety of merchandise. The city became a commercial mart, and the tribe of Quraysh which engaged largely in these expeditions became wealthy and powerful.

4. *Who feeds* etc.—By means of the aforesaid caravans of purveyors.

*Safe from fear.*—By delivering them from Abrahah and his troops; or, by making the territory of Makkah a place of security.

6. Sûrah cviii. ... ... ... p. 12

1. *An abundance*; in the original, al-Kauth or which signifies abundance, especially of good. Or, it may imply abundance of children, followers and the like. It is generally, however, expounded of a river in Paradise of that name, of the which the blessed are to drink before their admission into that place. This river is said to be sweeter than honey, whiter than milk, cooler than snow, and smoother than cream; and those who drink of it never thirst.

2. And stand upright.—The original word nahr signifies properly to stand upright in prayer, as in ٥ فصل لربك وانحر

Childless.—Literally, the dock-tailed.

He who hates, etc.—Directed against 'A's b. al-Wâyil, who, on the death of Qâsim, Muhammad's son, called the Prophet *Abtar* as the object of the curse of gods.

7. Sûrah civ. ... ... ... p. 13

1, 2. This passage was directed against Akhnas b. ash-Shurayk, Walîd b. al-Mughîrah, and Umayyah b. Khalf, who were specially addicted to slandering and backbiting.

3. Will be with him.—Or, will make him immortal.

8. Sûrah cvii. ... ... ... p. 14

1. The person here intended was Abû-Jahl, who turned away an orphan to whom he was a guardian, and who came to him naked,

and asked for some relief out of his own money. Or Abú-Sufyán, who having killed a camel, when an orphan begged a piece of the flesh, beat him away with his staff.

7. Help.—The original word properly signifies utensils, or whatever is of necessary use, as a hatchet, a pot, a dish, a needle, etc., or a bucket, or a hand-mill, or more properly fire, water, and salt; which signification it bore when the Qur'án was given; but since the establishment of Islám the word has been used to denote any alms.

## 9. Sûrah cii. ... ... ... p. 15

2. According to the exposition of some commentators, the words should be rendered thus: So that ye visit the graves, to number the dead; as referring to the great dispute and contention between the descendants of 'Abd Manáf and the descendants of Sahm, which of the two families were the more numerous; and it being found on calculation that the children of 'Abd Manáf exceeded those of Sahm, the descendants of Sahm said that their numbers had been much diminished by wars, and insisted that the dead as well as the living should be taken into the account; and by this way of reckoning they were found to be more than the descendants of 'Abd Manáf.

## 11. Sûrah xc. ... ... ... p. 18

1. I'll not swear.—Because what is here asserted is too manifest to need the confirmation of an oath. But the particle *la* is generally supposed to be intensive in this place; in which case it must be translated *I swear*.

This land.—This territory of Makkah.

2. Or, And thou shall be free in this land; words is this sense importing a promise of that absolute power which Muhammad attained on the taking of Makkah some years later.

4. The whole intent of this passage was to comfort the Prophet under the persecutions of the Quraysh.

5. Some expositors take a particular person to be here intended, who was one of Muhammad's most inveterate adversaries; as Walíd b. al-Mughírah; others suppose Abu'l-Ashadd b. Kalda to be the man, who was so very strong, that a large skin being spread under his feet, and ten men pulling at it, they could not make him fall, though

they tore the skin to pieces.

6. Wasted wealth.—In a vain and ostentatious manner.

18. The words translated *right hand* and *left hand* also signif happiness and misery. See also Sûrah lvi. 26, 40.

10. The two high-ways.—i. e., of good and evil.

## 12. Sûrah xciii. ... ... ... p. 20

Brightness.—The original word properly signifies the bright part of the day, when the sun shines full out, three or four hours after it is risen.

This and the following Sûrahs are expressions of a state of a deep mental anxiety and depression, in which Muhammad is assured of God's continued protection. They belong to a period when his success was very dubious, and his future career by no means clearly marked out.

3. It is related that Muhammad had once turned away from an importunate beggar which later on made him quite uneasy, and only when this Sûrah was revealed was he assured of his repentance having been accepted of his Lord.

6. Muhammad lost his father a few days before his birth, and his mother in his sixth year, when he was thrown upon the care of his grand-father 'Abdu'l-Muttalib, in whose house he remained for another three years, after which again, on the death of his grand-father, he was taken under protection by his uncle Abû-Tâlib, who died at an advanced age in the third year before the Hijrat.

7. From a boy up Muhammad had been a thinker intent on religious subjects and at the age of 40 he felt confirmed in his mission of truth.

8. At the age of 25, Muhammad was obliged to seek for his own livelihood, and was only relieved when in the same year Khadîjah (a rich lady of Makkah) extended her hand to him in marriage.

11. God's tender mercy and pity are all-embracing.

## 13. Sûrah xciv. ... ... ... p. 22

1. By disposing and enlarging it to receive the truth, and

wisdom, and prophecy; or by freeing thee from uneasiness and ignorance.

Some commentators think it relates to the occasion of the preceding Súrah.

2. Burden.—they mental worry. 7.

## 14. Súrah xcvii. ... ... ... p. 23

The word al-Qadr signifies power, worth, measure.

1. The Night of Power.—This was the night in which Muhammad received his first revelations. The Muslim doctors generally place this night sometime during the last ten nights of Ramadán, and the more accepted date is the night which falls between the 23rd and 24th days of that month.

## 15. Súrah lxxxvi. ... ... ... p. 24

3. Some take the words to signify any bright star, without restriction; but others think some particular star or stars to be thereby intended; which one supposes to be the morning star (peculiarly called at-Táriq, or the appearing by nights), another Saturn (that planet being by the Arabs surnamed ath-Thâqib, or the piercing, as it was by the Greeks, Phaenon, or the shining), and a third, the Pleiades.

7. That is from the loins of the man, and the breastbones of the woman.

11. Rotates, or accomplishes its cycle. The word seems designed to express the alternate returns of the different seasons of the year.

15. This refers to the stratagems the Quraysh laid against Islám.

## 16. Súrah xci. ... ... ... p. 26

2. That is, when she rises just after him, as she does at the beginning of the month; or when she sets after him, as happens when she is a little past the full.

8. That is, inspired into it its faculty of distinguishing, and power of choosing, wickedness and piety.

11. Thamúd.—See Súrah vii. 71, et seq.

## 17. Súrah lxxx. ... ... ... p. 28

1. The passage was occasioned by the following incident. A certain poor blind man, name 'Abdulláh, came and interrupted Muhammad while he was engaged in earnest discourse with some of the principal Qurayzh, whose conversion he had hopes of, but the Prophet taking no notice of him, the blind man, not knowing he was otherwise busy, raised his voice, and said, "Apostle of God, teach me something of what God has taught thee;" but Muhammad, vexed at this interruption, frowned and turned away from him; for which he is here reprimanded. Whereupon Muhammad made ample apologies to the old man, and whenever he would see him, he would show him the greatest respect and say, "The man is thrice welcome on whose account my Lord has reprimanded me; and when at Madínah he twice made him governor of the city.

8. That is, it is not thy concern if he is not cleansed.

## 18. Súrah lxviii. ... ... ... p. 32

1. N.—The name of the Arabic letter nún signifies both a fish and an inkstand; the symbol is by some supposed to refer to Jonas mentioned in verse 48.

4. For *character* read *nature*.

Grand nature.—In that thou hast borne with so much patience and resignation the wrongs and insults of thy people, which have been greater than those offered to any apostle before thee.

9. That is, if thou wilt let them alone in their wicked practices, they will cease to revile and persecute thee.

10. The person at whom this passage is particularly levelled is generally supposed to have been Muhammad's inveterate enemy, Walíd b. al-Mughírah. Some however, think it was Akhnas b. Shurayk, who was really of the tribe of Thaqíf, though reputed to be of that of Zahrah.

15. Which being the most conspicuous part of the face, a mark set thereon is attended with the utmost ignominy. This prophetical menace was actually made good soon afterwards when Walíd had his nose slit at the battle of Badr, the mark of which wound he carried with him to his grave.

16. Tried them; i. e., the people of Makkah, afflicting them with a grievous famine.

The people of the garden.—This garden was a plantation of of palm-trees, about two parasangs from San'á, belonging to a certain charitable man, who, when he gathered his dates, used to give public notice to the poor, and to leave them such of the fruit as the knife missed, or was blown by the wind, or fell beside the cloth spread under the tree to receive it: after his death, his sons, who were then become masters of the garden, apprehending they should come to want if they followed their father's example agreed to gather the fruit early in the morning, when the poor could have no notice of the matter: but when they came to execute their purpose, they found, to their great grief and surprise, that their plantation had been destroyed in the night.

Out its fruit.—The manner of gathering dates being to cut the clusters off with a knife.

19. As fruits cut, i. e., as one the fruit of which is cut. The original may also be rendered, like a dark night; it being burnt up and black.

25. Bent to be stingy.—It is also rendered, with a determined purpose.

26. Or, We are unfortunate wretches, who are denied the fruits of our labour.

41. The leg is made bare.—This expression is used to signify a grievous and terrible calamity; thus they say, War has made bare the leg, when they would express the fury and rage of battle.

They shall not be able.—Because the time of acceptance shall be past.

47. Like the fellow of the Fish.—That is, be not impatient and pettish, as Jonas was. See Súrah xxxvii. 139-48; Súrah xxi, 87.

## 19 Súrah lxxxvii. ... ... ... p. 39

8. Fixes the destiny.—Determines them to various ends, by determining their various species, properties, ways of life, etc.

And guided.—That is, the rational by their reason and also by revelation, and the irrational by instinct, to attain their destinies.

## 20. Súrah xcv. ... ... ... p. 41

3. Inviolate.—Alluding to the inviolable character of the territory of Makkah.

4, 5. That is, as the commentators generally expound this passage, We created man of comely proportion of body, and great perfection of mind, and yet We have doomed him, in case of disobedience, to be cast into Hell. Some, however, understand the words of the vigorous constitution of man in the prime and strength of his age, and of his miserable decay when he becomes old and decrepit; but they seem rather to intimate the perfect state of happiness wherein man was originally created, and his fall from thence, in consequence of his disobedience, to a state of misery in this world, and becoming liable to one infinitely more miserable in the hereafter.

## 21. Súrah ciii. ... ... ... p. 42

1. Age.—The word also signifies afternoon, the time from the sun's declination to its setting.

## 22. Súrah lxxxv. ... ... ... p. 43

1. Towers.—It is by some interpreted of the stars of the first magnitude: but the generality of expositors understand thereby the twelve signs of the zodiac, wherein the planets make their several stations. See Súrah xv. 15.

3. The witness, etc.—The witness is the guardian angel, and his charge the person witnessed against.

4. Masters of the Pit.—These were the ministers of the persecution raised by Dhu'n-Nawás, king of man, (A. C. 523) who was of the Jewish religion, against the inhabitants of Najrán: for they having embraced Christianity, the bigoted tyrant commanded all those who would not renounce their faith to be cast into a pit, or trench, filled with fire, and there burnt to ashes.

## 23. Súrah lxxiii. ... ... ... p. 46

1. When this revelation was brought to Muhammad, he was wrapped up in his garments, being affrighted at the appearance of Gabriel, the Angel of Revelation; or, as some say he lay sleeping unconcernedly.

5. A weighty word.—The divine precepts, which are heavy and difficult to those who are obliged to observe them, and especially to the prophet, whose care it was to see that his people observed them also.

6. For the night-time is most proper for meditation and prayer, and also for the study of all sacred literature, by reason of the absence of every noise and object which may distract the mind.

20. He turns to you.—By making the matter easy to you, and dispensing with your scrupulous counting of the hours of the night which ye are directed to spend in reading and praying: for some of the followers of Muhammad, not knowing how the time passed, used to watch the whole night, standing and walking about till their legs swelled in a sad manner.

20. The highest in reward.—That is, the good which ye shall do in your life-time will be much more meritorious in the sight of God, than what ye shall defer till death, and order by will.

24. Súrah ci. ... ... ... p. 50

1. The Striking.—This is one of the names or epithets given to the Day of Júdgment, because it will strike the hearts of all creatures with terror at the thought of what they shall have done in the life of this world.

8. The Pit.—The original word is the name of the lowest dungeon of Hell.

25. Súrah xcix. ... ... ... p. 52

1. Shock.—The signs preceding the Day of Judgment.

26. Súrah lxxxii. ... ... ... p. 53

10. Guardians.—The guardian angels. See Súrah I.

27. Súrah lxxxi. ... ... ... p. 56

1. Folded up.—It may also be renedered thrown down.

4. The camels, etc. The dearest possession of an Arab whom Muhammad adressed.

8. The female child, etc.—For it was customary among the ancient Arabs to bury their daughters alive as soon as they were born

or had attained the age of 13; for fear they should be impoverished by providing for them, or should suffer disgrace on their account. See Súrah xvi. 61; xvii. 33.

11. The heaven, etc.—Or, plucked away from its place as *the skin is plucked off* from an animal when flayed; for that is the proper signification of the verb here used. Maracci fancies the passage alludes to that in Psalm civ. 2, where according to the versions of the Septuagint and the Vulgate, God is said to have *stretched out the heaven like a skin.*

15. The planets.—Some understand hereby the stars in general, but the more exact commentators, five of the planets, viz., the two which accompany the sun, and the three superior planets; which have both a retrograde and a direct motion, and hide themselves in the rays of the sun, or when they set. They are: Mercury, Venus, Jupiter, Mars, and Saturn.

19. Apostle.—Or messenger; the angel of Revelation is here understood.

22. Companion.—That is Muhammad.

23. Saw him.—The pronoun refers to Gabriel, mentioned above in v. 19. It alludes to the angelic vision described in Súrah liii. 1-19.

24. Read "Nor is he suspicious of the secret;" for this is the translation of the words in the text; which however some copies by a change of one letter only take to mean as it appears in the Translation.

25. The verse is an answer to a calumny of the unbelieving people, who said the revelations of Muhammad were only a piece of divination or magic; for the Arabs supposed the soothsayer, or magician, received his intelligence from those evil spirits who are continually listening to learn what they can from the inhabitants of heaven.

## 28. Súrah liii. ... ... ... p. 59

1. Sets.—Or, according to a contrary signification of the verb here used, when it rises.

5. One refers to Gabriel, to the meaning of whose name the following adjectival sentence alludes.

6. He appeared, etc.—The allusion is to the Angelic Vision of Gabriel.

9. Two bows may also be rendered two cubits.

16. The words seem to signify that what was under this tree exceeded all description and number. Some suppose the whole hosts of angels worshipping beneath it are intended.

18. Seeing the wonders both of the sensible and the intellectual world.

19, 20. Al-Lat, etc.—These were the principal divinities the pre-Islámic Arabs worshipped.

24. That is, Shall he dictate to God, and name whom he pleases for his intercessors, or for his prophet; or shall he choose a religion according to his own fancy, and prescribe the terms on which he may claim the reward of this life and the next.

33. This passage, it is said, was revealed on account of Walíd b. al-Mu*gh*írah, who, following the prophet one day, was reviled by an idolater for leaving the religion of his people, and giving occasion of scandal; to which he answered, that what he did was out of apprehension of the divine vengeance: whereupon the man offered, for a certain sum, to take the guilt of his apostacy on himself; and the bargain being made, Walíd returned to his idolatry, and paid the man part of what had been agreed on; but afterwards, on further consideration, he thought it too much, and kept back the remainder.

49. Sirius; or the greater dog-star, was an object of worship amongst the pre-Islámic Arabs.

53. *Read* And the overthrown ones He threw down.

Allusion is here made to the destruction of Sodom, Gomorrah, and such other cities. See Súrah xi.

## 29. Súrah lxxxiv ... ... ... p. 67

6. Meet him; or, meet it, namely thy labour, whether thy works be good or whether they be evil.

19. From stage to stage. Maulana Jaláu'd-Dín in his Ma*th*navi thus sings of the Evolution as mentioned here:—

"I died as inanimate matter and arose a plant.

"I died as a plant and rose again as an animal,

"I died as an animal and arose a man.

"Why then should I fear to become less by dying?

"I shall die once again as a man

"To rise an angel perfect from head to foot.

"Again when I suffer dissolution as an angel,

"I shall become what passes the conception of man.

"Let me then become non-existent, for non-existence

"Sings to me in loudest tones: 'To Him we shall return.'"

This is from Mathnavi, book iii. tale 17. Cf. book iv. tale 9; and the Gulshan-i Ráz, ll. 317-39.

24. Glad tidings. Said of course ironically.

## 31. Súrah lxxix ... ... ... p. 71

1, 2. Referring to the angels of death and his assistants who tear away the soul of the wicked violently, and gently release the souls of the good.

14. Vast Plain.—That is, the place of Judgment.

## 33. Súrah lxxviii ... ... ... p. 81

2. The Great News.—That is, the news of the Day of Judgment.

30. We will add, etc.—This, the commentators say, is the most severe and terrible sentence in the whole Qur'án, pronounced against the inhabitants of Hell; they being hereby assured that every change in their torments will be for the worse.

## 34. Súrah lxxxviii ... ... ... p. 85

1. The Overwhelming.—A name or epithet of the Judgment Day; because it will suddenly overwhelm all creatures with fear and astonishment. It is also a name or epithet of Hell-fire.

3. Or, employing and fatiguing themselves in what shall not avail them.

6. *Darí'* is the name of a bitter thorny shrub.

17. The camels.—These animals are of such use, or rather necessity in the east, that the creation of a species so wonderfully adapted to those countries is a very proper instance, to an Arabian,

of the power and wisdom of God. (George Sale.) The original word also signifies clouds.

35. Sûrah lxxxix ... ... ... p. 88

2. That is of the Sacred month of *Dhu'l-Hajjah*.

7. Iram was the name of the 'A'dites, and of the garden mentioned below; which were so called from Iram, the grandfather of 'A'd, their progenitor.

Lofty monuments; or, pillars. Some imagine these words are used to express the great size and strength of the old 'Adites; and then they should be translated, who were of enormous stature. But the more exact commentators take the passage to relate to the sumptuous palace and delightful gardens built and made by Shaddád the son of 'Ad. For they say 'Ad left two sons, Shaddád and Shaddíd, who reigned jointly after his decease, and extended their power over a great part of the world: but Shaddid dying, his brother became sole monarch; who, having heard of the celestial paradise, made a garden in imitation thereof, in the deserts of Aden, and called it Iram, after the name of his great-grandfather; when it was finished he set out, with a great attendance, to take a view of it; but when they were come within a day's journey of the place, they were all destroyed by a lightning from heaven.

9. The valley here meant, is Wadi'l-qura lying about one day's journey from al-*Hijr*.

10. The stakes.—For they say Pharaoh used to tie those he had a mind to punish by the hands and feet to four stakes fixed in the ground, and so torment them. Some interpret the words, figuratively, of the firm establishment of Pharaoh's kingdom; because the Arabs fix their tents with stakes; but they may possibly intend that prince's obstinacy and hardness of heart.

13. The scourge.—The original word signifies a mixture, and also a scourge of plated thongs; whence some suppose the chastisement of this life is here represented by scourge, and intimated to be as much lighter than that of the next life, as scourging is lighter than death.

19. Not suffering women and young children to have any share

in the inheritance of their husbands or parents. Devour.—The Arabic idiom for the enjoyment of property is to eat it up.

26. That is, none shall be able to punish or to bind, as God shall then punish and bind the wicked.

27. Some expound this of the soul, which having, by pursuing the concatenation of natural causes, raised itself to the knowledge of that Being which produced them, and exists of necessity, rests fully contented, or acquiesces in the knowledge of Him, and the contemplation of His perfections. Others, however, understand the words of the soul, which, having attained the knowl edge of the truth, rests satisfied, and relies securely thereon undisturbed by doubts; which is secure of its salvation and free from fear or sorrow.

## 36. Súrah lxxv ... ... ... p. 91

1. I'll not swear.—Or, I swear.

2. Which condemns itself.—Being conscious of having offended, and of failing of perfection, notwithstanding its endeavours to do its duty.

9. Rising both in the west: which conjunction is no contradiction to what is mentioned just before, of the moon's being eclipsed; because these words are not to be understood of a regular eclipse, but metaphorically, or the moon's losing her light at the last day in a preternatural manner. Some think the meaning rather to be, that the sun and the moon shall be joined in the loss of their light.

13. Done first and last.—Or, the good which he has done, and that which he has left undone.

20. The transitory.—That is, the fleeting pleasures of this life. The words intimate the natural hastiness and impatience of man, who takes up with a present enjoyment, though short and bitter in or of the soul its consequences rather than wait for real happiness in futurity.

29. That is, in the death struggle.—Or the words may be translated, And affliction presses upon affliction.

31. Believed not may also be translated Gave not alms, or Spoke not the truth.

35. Wasn't.—The abbreviated form yaku is used in the Original.

33. Or, Woe to thee, woe. Again, woe to thee, woe.

## 37. Súrah lxxxiii ... ... ... p. 95

7. Sijjín is the prison of Hell, whence the register of the wicked is named.

18. Illiyyún means high places, whence the register of the good is named.

21. Witness it. Or, are present with, and keep the same.

27. Tasním is the name of a fountain in Paradise, so called because it is conveyed to the highest apartments there.

## 38. Súrah lxix ... ... ... p. 100

1. The Inevitable is one of the names or epithets of the Judgment Day.

4. The Striking is also a name or epithet of the Judgment Day.

9. The overturned cities; namely, Sodom and Gomorrah.

15. The Inevitable. In Arabic al-Wáqi'ah the sudden event, the calamity; the woe that must break in upon Heaven and The same word is used in Súrahs lvi. and ci. to imply the Judgment Day.

28. It refers to death.

39. I'll not swear; or, I swear.

## 39. Súrah li ... .. .. p. 107

7. Tracks, that is, the paths or orbs of the stars, or the streaks which appear in the sky like paths, being thin and extended clouds.

8. Concerning Muḥammad and his mission, speaking variously and inconsistently of them.

17. Spending the greater part in prayer and religious meditation.

23. As ye speak, etc., that is, without any doubt or reserved meaning, as ye affirm a truth to one another.

24. The guest of Abraham. See Súrahs xi and xv.

41. See Súrah vii

49. Pairs; as for example, male and female, the height and

the depth, light and darkness, heat and cold, sweet and bitter, etc.

49. See Súrah xi.

53. It, that is, this taunt.

53. Their fellows, those who wronged the apostles of old.

## 40. Súrah lii ... ... ... p. 116

10. Cf. Psalm lxviii. 9.

26. In fear. That is, at the thought of the Hereafter and the Judgment.

59. See Súrah xvi.

44. This was one of the judgments which the idolatrous Makkans defied Muhammad to bring down upon them; and yet, says the text, if they should see a part of the heaven falling on them, they would not believe it till they were crushed to death by it.

47. Beside that. That is, besides the punishment to which they shall be doomed at the Judgment Day they shall be previously chastised by calamities in this life, and also after their death by the examination of the sepulchre.

## 41. Súrah lvi ... ... ... p. 123

1. The Inevitable. The original word, the force whereof cannot well be expressed by a single one in English, signifies a calamitous accident which falls surely and with sudden violence, and is therefore made use of here to design the day of judgment (Sale)

8, 9. The people of the right hand and those of the left hand. That is, the blessed and the damned. The words translated right hand and left hand also signify blessedness and misery.

10. That is, the formost in faith and works on earth shall be the foremost then.

36. This refers to the beatified women; who though they died old and ugly, shall yet be restored to their youth and beauty in paradise.

66. That is, for seed and labour.

37. Like them, grow not old.

83. It. The word refers to the soul of a dying man.

42. Súrah lxx ... ... ... p. 134

1. One Abú-Jahl challenged Muhammad to cause a portion of the heaven to fall on him.

89. Easts, Wests. That is, of the east and the west, or of the various points of the horizon at which the sun rises and sets in the course of the year.

26. Herein. That is, the earth.

31. Ye two. Men and Jinn.

46. Súrah cxiii ... ... ... p. 152

4. Those blowing on knots; that is, the witches.

47. Súrah cxiv ... ... ... p. 153

4. The whisperer. That is, the devil.

49. Súrah liv ... ... ... p. 155

52. Books. The register of men's actions.

50. Súrah xxxvii ... ... ... p. 163

62. Az-Zaqqúm. A tree with an exceedingly bitter fruit, the name of which is here used for the internal tree.

57. Súrah xv ... ... ... p. 277

Al-Hijr, the traditional habitation of the people of Thamúd.

78. The people of the Forest. That is, the Midianites.

87. The seven. The seven verses of Súrah i.

88. Lower thy wing. That is, behave with humility and gentleness.

58. Súrah xix ... ... ... p. 294

6. Never before. Cf. Luke i. 61. Some however interpret the word in the original to mean worthy of the name.

57. Idrís. Generally identified with Enoch of the Bible.

65. We. These are generally taken to be the words of the Angel to Muhammad.

72. All souls good and bad will pass through Hell, though the good will not be harmed.

80. 'Asi b. Wail, refused to pay Khabbab the money he owed him unless he apostatized from Islám; which Khabbab refusing to do alive or dead or when risen to life in the Hereafter, 'Asi told him to call for his money in the Hereafter when he should have wealth and children.

## 59. Súrah xxxviii .. ... ... p. 316

30. That paw etc. The original word signifies a horse that stands on three legs and just touches the ground with the fore-part of the hoof of the fourth.

33. This refers to the following Talmudic legend. Solomon having taken Sidon and slain the king of that city brought away his daughter Jerada, who became his favourite; and because she ceased not to lament her father's loss, he ordered the devil to make an image of him for her consolation, which being done, and placed in her chamber, she and her maid worshipped it morning and evening, according to their custom.

At length Solomon being informed of this idolatry, which was practised under his roof, by his Vizier, he broke the image, and having chastised the women, went out into the desert, where he wept and made supplications to God; who did not think fit, however, to let his negligence pass without some correction. It was Solomon's custom while he eased or washed himself, to entrust his signet, on which his kingdom depended, with a concubine of his: one day therefore, when she had the ring in her custody, a devil came to her in the shape of Solomon, and received the ring from her; by virtue of which he became possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the meantime, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence; till at length after the space of forty days which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea; the signet was immediately swallowed by a fish, which

being taken and given to Solomon, he found the ring in its belly, and by this means recovered his kingdom.

40. The legend is that Job was blessed with a numerous family and abundant riches; but that God proved him, by taking away all that he had, even his children, who were killed by the fall of a house; notwithstanding which he continued to serve God, and to return him thanks, as usual. That he was then struck with a filthy disease, his body being full of worms, and so offensive, that as he lay on the dunghill none could bear to come near him; that his wife however attended him with great patience, supporting him with what she earned by her labour; but that the devil appeared to her one day after having reminded her of her past prosperity, promised her that if she would worship him, he would restore all they had lost; whereupon she asked her husband's consent, who was so angry at the proposal, that he swore, if he recovered to give his wife a hundred stripes, that Job having pronounced a prayer God sent His Angel, who taking him by the hand raised him up; and at the same time a fountain sprang up at his feet, of which having drank, the worms fell off his body, and washing therein he recovered his former health and beauty; that God restored them all to him double, and that Job to satisfy his oath, was directed by God to strike her with a bundle of palm leaves, giving her a hundred painless blows at once.

60. Súrah xxxvi. ... ... p. 334

18. The legend is that Jesus sent two of his disciples to the city of Antioch, none believing them but one Habib a carpenter; and all the three were thrown into prison. Simon Peter subsequently came to their rescue; a great many were converted, and the rest destroyed by thunder and lightning.

61. Súrah xliii. ... ... p. 351

17. That is, they think whether they shall have one daughter of the character they ascribed to her at all.

77. Malik. The name given to the keeper of Hell.

62. Súrah lxxii. ... ... p. 370

1. Jinn. This refers to the occasion of Muhammad's preaching

at Nakhlah when certain tribes of the Jinn (the aerial beings) heard him and accepted Islam. Some however state that these were a people from Nisibin and Nineveh in Mesopotamia.

65. Súrah xxi. ... ... ... p. 410

66. That is, they suddenly changed their minds.

105. Psalm xxxvii. 29.

66. Súrah xxv. ... ... ... p. 438

84. The whole revelation of the Qur'an extended over a period of twenty-three years.

67. Súrah xvii. ... ... ... p 459

1. This refers to Mu*h*ammad's celebrated Vision of Ascension.

The sacred mosque is that of Makkah, and the Furthest Mosque that of Jerusalem.

14. Augury. Lit., bird, from which the Arabs used to practise divination.

62. The Vision refers to the Vision of Ascension mentioned in verse 1.

69. Súrah xviii. ... ... ... p 519

8. The people of the Cave. These were certain Christian youths of Ephesus who, to avoid the persecution of the emperor Decius, hid themselves in a cave. These were also called ar-Raqim from a memorial stone afterwards set up in their honour at the mouth of the cave where they were entombed as martyrs.

83. *Dh*u'l-Qarnayn. This was the Chinese King Che-whangte, or Che-Hwangte, the founder of the Tsin dynasty, B. C. 248.

84. Spring of mud. The ocean with its dark waters.

73. Súrah xvi. ... ... ... p. 593

127. This is in reference to the killing of Hamzah by the Quraysh at Ohad, and the subsequent mutilation of his corpse, that provoked the followers of Mu*h*ammad to take a severe vengeance on the Quraysh, and is a protest against all mutilation.

74. Súrah xxx. ... ... p 634

1. The Greeks. In Arabic, ar-Rum; by which the later Greeks, or subjects of the Constantinopolitan Empire, are here meant.

Have been defeated. By the Persians.

This refers to the wonderful success of Khusrau Parvis, Kesra of Persia, who carried on a terrible war against the Greek Empire, to revenge the death of Maurice, his father-in-law, slain by Phocas, which continued in an uninterrupted course for two and twenty years, until in A. C. 615, about the seventh year of the Prophet's mission they made themselves masters of Palestine, and took Jerusalem.

The news of this victory of the Persians over the Greeks was turned by the Makkans as against Muhammad, who even so early entertained such high hope, regarding the success of his mission. They tauntingly pointed out that Muhammad's mission could have no chance, for as the fire-worshipping Persians had gained the victory over the Christians who held much the same views as Muhammad so the Arab polytheism will in the end have the better of Islám.

2. A near land. Palestine.

3. In a few years. This came true in A C. 625 when the Persians were defeated by Heraclius.

57. Súrah xi. ... ... ... p. 653

57. Residue. The little which God leaves you after paying every one his due.

82. Súrah xxxi. ... ... ... p. 111

Luqman is generally identified with the Æsop of the Greeks.

84. Súrah x. ... ... ... p. 142

2. An advance etc. That is, a reward awaiting them for their sincerity.

85. Súrah xxxiv ... ... ... p. 183

Saba. A city of Yaman.

87. Súrah vii ... ... ... p. 221

Al-A'raf. The bridge between Heaven and Hell.

25. Plumage. That is, fine dresses.

37. The sister. That is, their fellows.

84. Shu'eyb. The Jethro of the Bible.

88. Open; that is, give us a chance.

99. Smite. The word in the original is used of an arrow that hits a mark, and hence of any sudden calamity that falls on a man.

166. The unlettered prophet, or the prophet of the Gentiles.

88. Súrah xlvi. ... ... ... p. 298

Ahqaf. Name of a track of land in Yaman.

91. Súrah ii. ... ... p. 401

87. Were made to drink etc. cf. Exodus xxxii. 20.

98. Ra'ina in Arabic merely means 'look upon us', but the Arab Jews connected it with the Heb. Ráá, to be mischievous. Unzurna simply means look upon us.

129. Hanif means seeking after the truth, turning from the evil.

136. Qiblah. The point to which to turn in prayer.

139. The Sacred Mosque of Makkah the Ka'bah.

171. Some of the road, the way-farer, the homeless.

185. Come into etc. Referring to a superstition of the Arabs.

187. Wherever; whether in or out of the sacred precincts of the Ka'bah which were regarded as inviolate.

188. The first sentence ends abruptly, the following being understood: God does not allow you to kill them.

189. The religion be God's. Persecution of the faithful being suppressed the religion of God might be practised freely.

93. Súrah lxiv. ... ... ... p. 542

9. The day of Deceit; the Judgment Day when the ungodly will be disappointed as to the result of their actions in this world.

95. Súrah viii. ... ... ... p. 554

1. The spoils.

5. A description of the battle of Badr.

97. Súrah iii ... ... p. 596

5. The mother of the Book, the fundamental part of it.

11. Reference is here made to the battle of Badr.

19. The illiterates; the gentiles.

73. Rabboni; see John xx. 16.

117. This refers to the battle of Ohad.

98. Súrah lxi ... ... ... p. 675

6. Ahmad is the same name as Muhammad; this name the Prophet was given by his mother. It refers to the promise of the Paraclete in John xvi. 7, the correct Greek equivalent being Periclutos.

100. Súrah iv. ... ... p. 695

1. And fear God, etc. And fear God and respect your mothers and wives.

4. Fools: persons who have not come to know the proper use of their wealth.

103. Súrah xxxiii ... ... ... p. 800

37. Thou didst hide, etc.; this refers to Muhammad's attempt at hiding the unpleasantness between the couple whom he had recommended for marriage and the failure of which was sure to have brought upon him the indignation of his family, since Zaynab was also the cousin of Muhammad.

105. Súrah xxiv ... ... ... p. 837

11. This refers to scandal spread abroad by some of the Arabs regarding the character of 'Ayishah a wife of Muhammad.

106. Súrah lviii ... ... ... p. 869

1. This refers to Khaulah daughter of Tha'labah.

2. Those who, etc. Those who divorced their wives saying, Thou art to me as the back of my mother.

169. Súrah lxvi ... ... ... p. 924

1. One day Muhammad ate honey in the apartment of one of his wives which so far excited the jealousy of some of his other wives that they agreed to tell him when he came on his round of visit to them that they smelt he had eaten of a certain juice which though resembling honey in taste and consistence was yet the one which he hated the most; whereupon Muhammad swore off from it; which occasioned this passage.